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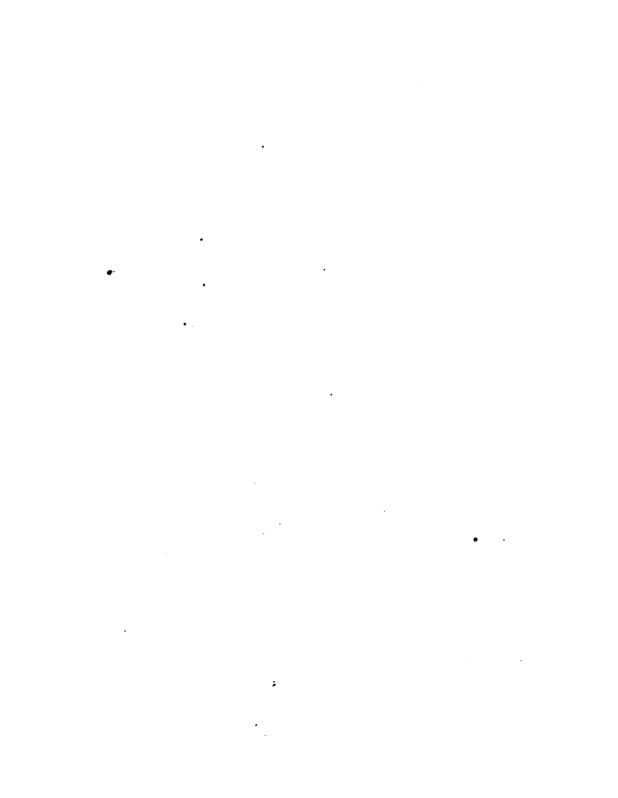
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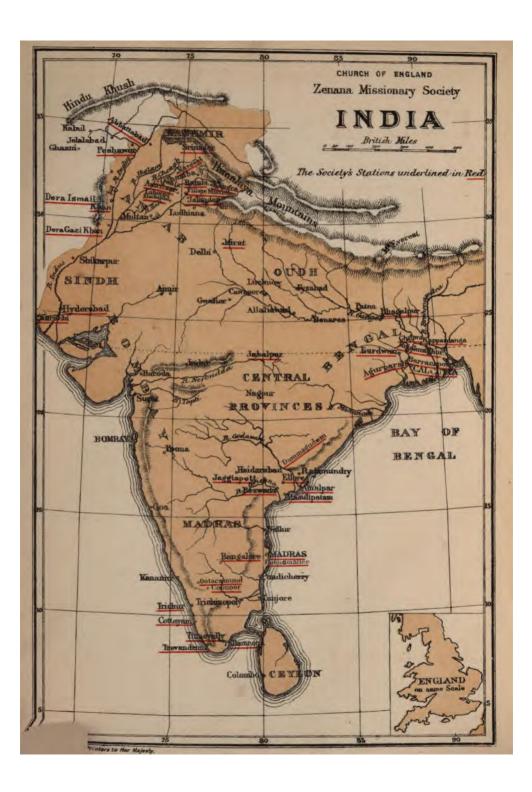
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INDIA'S WOMEN

THE MAGAZINE

OF THE

Church of England Zenana Missionary Society

VOLUME VIII.

'The Morning cometh'

LONDON

JAMES NISBET & CO., 21 BERNERS STREET

1888

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Preface.



Y the good hand of our God upon us, the *Church of England Zenana Missionary Society* has completed the eighth year of its existence. We commit to this

Volume of its Magazine the honour of making known, as far as a brief written chronicle may, the way God has led us step by step in the year now drawing to a close. May He grant it a share in the extension of His Kingdom, and raise up a generation of women in the East whose children shall learn with their earliest breath to acknowledge the only true God, and Jesus Christ whom He has sent.

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STATIONS AND MISSIONARIES.

Missionaries are earnestly requested at once to inform the Secretaries in London of any errors or omissions in this and the following Table.

Names in italics are in Local connection only. Stations marked * were taken over from the old Society in 1880. Stations subsequently opened have dates attached. Ladies who have taken the two years' medical course are marked (M.).

```
NORTH INDIA MISSION.
                                                            BHAGULPUR, 1882.
                                                                 Miss Haitz, 1877.
                                                                 Miss Pinniger, 1882 (draws no salary).
Miss Hall, 1888.
4 Native Teachers.
CALCUTTA.
  *NORMAL SCHOOL
     Miss Hunt, 1882.
     Miss E. Sampson, 1887.

Miss David, Native Training Class, 1880.
                                                            *JABALPUR.
                                                                 Miss Branch, 1875.
       Miss Harrison, 1886 (Assistant).
                                                                 Miss Daeuble, 1881
Miss L. Daeuble, 1881
Miss Moore, 1887 (draws no salary).
Miss Anthony.
         8 Native Teachers.
  *Bengali Work.
     Miss E. Highton, 1880 (on furlough).
                                                                     3 Bible-women. 16 Native Teachers.
     Miss Rainsford Hannay, 1886 (Hon.).
     Miss Sandys, 1884.
                                                            *MTRAT.
                                                                 Miss S. Hærnle, 1879. Miss Strælin, 1881.
       Miss Humphreys, 1869.
       Miss Lawrie, 1884.
                                                                 Miss Ellis, 1888.
                                                                     2 Bible-women. 8 Native Teachers.
       Miss A. Lawrie, 1884.
       Miss Jewett, 1886.
Miss Smith, 1887.
                                                                    PUNJAB AND SINDH
       Miss Roy, 1887.
2 Bible-women. 33 Native Teachers.
                                                                               MISSION.
                                                            *AMRITSAR.
  MOHAMMEDAN WORK, 1881.
     Miss S. Mulvany, 1876.
Miss C. Harding, 1885.
                                                               ALEXANDRA SCHOOL.
                                                                 Miss Cooper, 1884 (Hon.).
     Miss Hensley, 1888.

Miss Martin, 1883.
                                                                 Miss Davidson, 1885.
                                                                 Miss Edgley, 1888.
                                   Miss Thomson.
       Miss Roseboom, 1882. Miss Lamb, 1886.

2 Bible-women. 7 Native Teachers.
                                                                 Miss Eardley, 1888.

Mrs. Bird, Matron.
                                                                     6 Native Teachers.
 AGURPARAH.
                                                              ZENANA WOBE.

Miss Wauton, 1872 (Hon., on furlough).

Miss M. Smith, 1878 (Hon.).
       Mrs. Martyr, 1885, \ under Miss Neele,
       Miss de Rozario, C.M.S.

2 Bible-women. 8 Native Teachers.
                                                                 Miss Dewar, 1881. Miss Lonie, 1885 Hon.).
*BARRACKPORE.
                                                                    Mrs. Chatterjee.
     Miss Good, 1871.
                                                                    Miss Isa Toussaint. Miss Singh. 5 Bible-women. 18 Native Teachers.
     Miss Pantin, 1881 (on furlough).
     Miss Boileau, 1887.
Mrs. Chalke, 1875.
                                                               HOSPITAL AND DISPENSARIES.
                                Miss Wright, 1886.
                                                                 Miss Hewlett, 1879.
       Miss Wrangham, 1885. Miss Adams.
                                                                 Miss Sharp, 1882 (Hon.) (M.).
Miss A. Sharp, 1886 (Hon.).
Miss Bartlett, 1886. Miss Warren (M.), 1888.
       Miss C. Adams.
         4 Bible-women. 19 Native Helpers and
            Converts' Industrial Home.
                                                                     6 Assistants. 5 Bible-women.
BURDWAN, 1882.
Miss E. Mulvany, 1876.
                                                            *BATALA.
                                                                 Miss Tucker, 1875 (Hon.).
Miss M. Hærnle, 1883. Miss Dixie, 1886.
3 Bible-women. 8 Assistants.
     Miss Gore, 1881 (on furlough).
     Miss Cowley, 1887.
     Miss De Cruz, 1886.
                                                            PUNJAB VILLAGE MISSION.
         2 Bible-women and 6 Native Helpers.
                                                               AJNALA, 1884.
Miss Clay, 1876 (Hon.).
KRISHNAGHUR.
                                                                 Miss Hanbury, 1884 (Hon.).
Miss Grimwood, 1884.
     Miss Collisson, 1877.
                                Miss Thorp, 1886.
     Miss Dawe, 1882. Miss Mary Smith, 1888.
       Miss Bloud, 1885.
                                                                 Miss Hobbs, 1887 (Trained Nurse).
                              Miss Keys, 1886.
          4 Bible-women. 13 Teachers.
                                                                     6 Bible-women. 5 Native Teachers.
                                                              JANDIALA, 1881.
NUDDEA VILLAGE MISSION, 1885.
                                                                 Miss Parslee, 1882. Miss Pengelley
3 Bible-women. 3 Native Teachers.
                                                                                        Miss Pengelley, 1884.
  KAPASDANGA.
     Hon. Winifriede Sugden, 1882.
                                                              NAROWAL, 1885.
Miss Catchpool, 1881 (Hon.).
     Miss Valpy, 1885.
         5 Bible-women. 5 Teachers.
                                                                 Miss M. Reuther, 1885 (M.).
CHUPRA, 1885.—Widows' Training Class.
                                                                     2 Bible-women. 1 Native Teacher.
     Miss L. Parsons, 1886. \under the superin-
                                                            KLARKABAD.
    Mrs. Ghosh, 1885.
                                    Parsons, C.M.S.
                                                                    Bible-woman and Schools under Mrs. Beutel,
```

I Native Teacher.

C.M.S.

INDIA'S WOMEN.

Vol. VIII.

JANUARY-FEBRUARY 1888.

No. 43.

1888.-Polume biii.

OME, opening Year, in bud and rind Still holding future growths unborn, Thy burden bearing, sweet and kind, Or harsh and bitter—rose and thorn.

The first of changing moons is here,
Pale with the Winter's frozen breath;
To Summer's bloom shall wax the Year,
Then sink, through Autumn mists, to death.

Go, Volume, rich in promised store Of tales untold, wherein shall find The patient eye that cons thee o'er Both love and hate of humankind.

First pages—like the New Year's birth— What they betide we may not know, What change shall follow, as o'er Earth The varying seasons come and go.

What deeds shall pass, for praise or scorn, Enacted through the Year begun? Deeds of an ancient lineage born, Begotten 'neath an earlier sun.

And where shall end their influence felt,
Like gentle breeze or swaying blast?
The measure man to man has dealt
Shall circle while the spheres shall last.

VOL. VIII.

And thou, fair Book, whose earliest word
Was garnered in the Year that's gone,
The triumphs thou shalt yet record
Are fruits of seed we saw not sown.

And flashing on, from age to age, Shall holy impulse upward move, And lives, that glisten in thy page, Kindle new holocausts of love.

Speed, opening Year, that we may read Thy teaching as the days unroll, While we, in loving word and deed, Shall write our histories on thy scroll.

And while the lengthening twilight burns,
Through brightening Spring to Summer's sheen,
And, o'er the smiling leas, returns
The waving wealth of deeper green,—

O Volume, thou, of brightness tell
That lifts the pall of heathen gloom,
While peace and love break forth and swell
Through vernal growth to perfect bloom.

And, if the waning seasons bring
Their darker nights and chillier breath,
Hope sees the promised glow of Spring
And life beneath the forms of death.

Wild blasts may strengthen clinging roots, Keen frost restrain too venturous buds, Snow nestles warm o'er slumbering shoots And stores the wealth of frozen floods.

Each fostering influence thou dost lead,
New Year, whose coming now we greet,
The times of harvest and of seed—
As seasons pass on winged feet.

And if, O Book, thou bringest pain, Repulse and sorrow in the strife, Brief loss may nurture heavenly gain, And touch new energies to life.

Come, hopeful Year, and faith shall know What paths, in service, must be trod; And thou, recording Volume, show Whose steps have travelled nearest God.

F. H. WOOD.

ST. PAUL'S, NORTHAMPTON.

The King's Garments.

PSALM XLV.

By the Rev. E. N. THWAITES, Rector of Fisherton, Salisbury.

HEN the children of Israel were surrounded by enemies superior in force—the children of Ammon, Moab and Mount Seir—Jehoshaphat set singers in the forefront of his army, to say, 'Praise the Lord; for His mercy endureth for ever.' As they began to sing and give praise, the Lord set ambushments against their enemies, and they were smitten and fled (2 Chron. xx.).

When we are in the atmosphere of praise, we are in a position to conquer. We may be fond of music, but we cannot sing and praise the Lord unless we love Him. Psalm xlv. is a song about the King, and it is called in the title, a 'Song of loves.' Real praise is like a vessel placed under a flowing stream: when full it runs over. When full of Christ we must praise Him. The marginal rendering of 'My heart is inditing of a good matter' is 'My heart bubbleth up.'

When at Buxton, famous for its springs, I put my foot on a tiny spring to see if I could stop its bubbling up. But in a short time, the water forced its way, at first full of mud and grit, but that was soon washed away, and it flowed clear and bright as ever. The praise that springs up from a heart full of love soon throws off all that spoils its brightness.

We also find the word 'boileth' in the margin. In too many of us our hearts are only simmering, or we even go about like icebergs, and need thawing. Jesus Christ gave a sign by which His people may be recognised: 'By this shall all men know that ye are My disciples, if ye have love one to another.'

The first eight verses of this Psalm speak of the King, onwards of the King's daughter; and at verse 17 the Psalmist breaks into a doxology. First let us think of the King. Verse 2 says, He is fairer than the children of men. We have met with almost perfect characters, people who never seem to do or say anything wrong, but instead of taking anybody in the world for a model, we must look up to Him and say, 'Thou art fairer than the children of men.' Then follows the prayer of verse 3: 'Gird Thy sword upon Thy thigh, O Thou Most Mighty.' There are three ways in which He is mighty: 1. Mighty to save (Isa, lxiii. 1).

2. Mighty to keep (Jude 24). 3. Mighty to present (Jude 24).

1. Mighty to save.—We can do nothing to save a soul, but because Jesus Christ is mighty, we must lean entirely on Him, for our own salvation or that of others. His might alone is sufficient to save the whole world, or to rescue even one of the captives of India, lost in the darkness of their zenanas. 2. Mighty to keep.—It is Jesus Christ who holds up His people. He keeps His fellow-labourers when ready to faint and be weary. He can hold the converts from heathenism, when they stand alone in the midst of persecution and temptation. 3. Mighty to present.—To be presented to royalty is esteemed a great honour; what will it be for every one of God's children, from the least to the greatest, to be presented spotless to the King in the court of heaven?

'Thy throne, O God, is for ever and ever' (v. 6). The Lord Jesus is God; if He were only man, it would be impossible for Him to save one human being, and those who deny His divinity deny His saving power. Our blessed Elder Brother is King, sitting on an eternal throne. No hand can take the crown from off His brow, no one can pluck the sceptre out of His hand. He is 'anointed' (v. 7), not only as King, but as Prophet and Priest. His Church is built on the rock, and none can overthrow it. Aaron and the priests of his line were anointed by men, and died as others,

but Iesus Christ as a priest, anointed by God, abides for ever.

All Thy garments smell of myrrh, and aloes, and cassia' (v. 8). The idea is that coronation robes having cost fabulous prices, are worn only on coronation days, and then preserved in spices until the next coronation; so, as the king passes along, his garments are recognised by the fragrance of the spices. The Lord Jesus brought royal robes from heaven, the garments of salvation; the beauties, graces, and perfections of heaven were in Him, but those amongst whom He walked had lost the true spiritual sense to detect it. Only such men as the fishermen of Galilee recognised their King, and threw up their occupation to follow Him.

Myrrh was the first gift, and also the last presented to Jesus Christ.

What does myrrh represent? It is an Abyssinian plant; when the stem is struck and the rind broken, gum exudes, and its perfume is so precious that only princes can buy it. It may represent the sweetness of the character of Christ. How often we see this side of His disposition in the Gospel!—when He laid His hands on the little children, for instance, whose parents were repulsed by His disciples; when He was alone with the sinful woman, and bade her go and sin no more. Oh, seek out, as He did, the sinful and outcast; the heathen and ignorant; the desolate

widowed children of India, and bring them sweetly back.

It is remarkable that no one but the King, of whom the Psalmist sings, was presented with aloes. In Exodus xxx, we have the ingredients which composed the ointment for Aaron's anointing. It contained both myrrh and cassia, but no aloes. These represent bitterness and suffering; and Aaron was not called upon to suffer; certain animals were appointed as victims to be slain, and in this, they were the types of Jesus Christ. His garments were scented with aloes all His life long. Even as a babe in the manger His sufferings began; before He was two years old His life was in danger, and flight into Egypt was a necessity. As a man at Nazareth where He was brought up, the Nazarenes would have taken His life by casting Him from the brow of the hill. When He delivered the demoniac who broke all the fetters with which he was bound, one would have thought a rapture of praise would have burst out from the populace, but they only prayed Him to depart out of their coasts. If ever the Lord felt homesick, it must have been after feeding the five thousand; they all went home, but there was no roof to shelter His wearied head, and He went into a mountain alone. When His disciples forsook Him, when He was nailed to the tree, when He took all the bitterness that we might escape, then He might say, 'All My garments smell of aloes.'

Why all this bitterness and suffering? 'That He might see of the travail of His soul and be satisfied'; that being made 'perfect through

sufferings' He might 'bring many sons unto glory.'

Cassia is an Indian plant, for many years the only medicine-plant known among the medicine-men of India. It possesses wonderful healing properties. Jesus Christ is the only Healer for every disease. In every case He can cure altogether. When the diseased and maimed and suffering gathered round Him, 'they touched His garments'—not content merely to look, admire and wonder—and 'as many as touched were made perfectly whole.' Nothing can heal the soul but touching the Lord Jesus, this makes the wounded soul not better, but perfectly whole. In Christ Jesus there is no condemnation.

And now in the native place of this Indian plant, the maimed, halt and diseased in soul are gathered together; make known to them the Healer who draws near to them, and whom yet they do not recognise, that they may touch His garments, and be made perfectly whole.

Jubilee Echoes for Loyal Bearts.

By Mrs. C. C. BABINGTON.

ANY of our readers will have taken advantage of the permission so graciously given by our Queen, to visit St. James's Palace, and inspect the wondrous store of 'Jubilee Offerings' which have been there gathered together for a while, in order that Her Majesty's subjects may be sharers with herself in the interest which this vast collection has awakened.

Surely to every thoughtful mind, gazing upon the variety of beautiful gifts which meet the eye in every direction, there must arise at least two thoughts in connection with the sight: deep thankfulness for being permitted a membership in this great Empire, over which reigns the noblest Queen who ever graced a throne, together with a deep sense of individual responsibility as regards our own share of duty as citizens of this realm.

There, in that ancient palace, we saw offerings from wellnigh every land; in addition to those more immediately connected with Great Britain and Ireland, and those of many Continental nations—including even the little Isle of Heligoland—we beheld from India, China, Japan, and the distant isles of the sea, together with the vast continents of Australia, New Zealand, and America, every variety of beautiful tokens, whether of natural products or manufactures. Costliest treasures, all freely poured out in loving, loyal, dutiful allegiance before the throne of our Queen.

Little children from every clime have had their share in this wondrous outpouring, and no truer motto amidst the thousands which found place on the glad Jubilee Day, could express the deep secret of all this wealth of love, than one which is given a place of special honour amidst these exhibited gifts: 'God bless our Queen: not Queen alone, but Mother, Friend, and Queen.' Yes! when Jubilee echoes shall have long since rolled into the past, this touching prayer shall find its permanent response in every grateful heart!

Amidst many utterances from many lands, perhaps none have more deeply stirred the hearts of those amongst us who yearn over India's vast need than the cry from millions of our sisters—our fellow-subjects—in that great Empire,—the earnest petition which they have sent, that during this Jubilee Year they may receive more largely of the blessings which so enrich our lives at home. In one of such 'addresses' they recount gratefully the numberless benefits which they enjoy under the rule of their Empress-Queen. They then allude to the past history of their people, that time when their women were 'skilled in learning,' and 'renowned for their knowledge of music and painting.' They then trace the story of their cruel captivity under tyrant conquerors, and acknowledge how much has been done during these fifty years to meet their deep need. With loyal reverence they join in the world-wide tribute of devotion which has arisen from women-hearts.

They are our 'sisters' in that holier tie which is from above; their position claims our prayerful, unwearying, steadfast sympathy. The God who 'so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' He Himself has said in His Holy Word, 'He shall let go My captives.' These women of India are prisoners in every sense of the word. Any one who takes pains to study the subject will see how bitter is the bondage in which they are kept, and will come face to face with the details of those manners and customs which are so hard, yea, so impossible, to uproot without the mighty influence of the Gospel. Hard indeed must be the heart that can be indifferent to the many appeals which have reached our England during this year of Jubilee from these subjects of our Queen. Some of the expressions are very piercing to the spirits of those who yearn to set them free. 'Send a little faster.' 'If this Gospel of Love is for us, oh! why did you not bring it before?' Many like utterances could be given. But those who are already interested know something of these, and it is primarily to these friends we speak in this article. We ask that all who in their own hearts feel how vast is the debt they owe to God for all the blessings which He has bestowed on us as a Christian nation, during the fifty years of the reign of our Queen, will determine that this year of Jubilee shall not pass away without 'a memorial stone' being laid deep down in the heart for Him! A solemn resolve that henceforth there shall be more prayer,—yes, and definite prayer for individual places and workers, -more effort, more self-denial, more faithful 'searching out' amongst the girls and older women around us, more pains taken to interest them in this vast field of labour. It is to the girls who abound on every side, we must specially turn, with patient, earnest pleading for future workers at home or abroad. They must be drawn in; they must be awakened by loving, fervent, painstaking effort. There are countless hearts amongst them all ready to respond. Waiting for you and me. 'Seek and ve shall find.' There are doubtless girls in every district who would develop into good workers.

Interest must first be aroused; we cannot be interested in any subject of which we know nothing, therefore I plead with all Association Secretaries, Local Secretaries, parents, and all who have the care of the youngtake pains to give them information, obtain the little books which are published, read first, then circulate them; be on the look-out for every available information, whether in the Society's publications or elsewhere, which can throw light on this great subject. The ignorance which prevails, not only amongst the young, but in circles where age and wider education might lead one to expect better things, is very sad. People say, 'There is no time, we are in such a hurry.' Surely there is something wrong here. The Lord, the Great Head of the workmen, never expects us to be so overpressed and worried in work as to be obliged to do it negligently.

'Be thorough,' and let 'thoroughness' characterise our efforts amongst those to whom we are sent, in this matter. A mistake is often made in imagining that stray portions of time 'will do' in which to give any attention to missionary subjects. This is surely wrong. 'The missionary subject' is nothing less than carrying out the last, the greatest, commission ever intrusted to redeemed man by the Great Head of the Church. 'Go ye into all the world, and preach the Gospel to every creature.' This solemn charge needs workers, 'thoroughly furnished,' 'polished instruments,' 'prepared vessels.' We must encourage definite study of the land itself, its history, its peoples, its manners, and customs. With regard to India, many persons speak of it as 'a country,' 'a people,' forgetting, or perhaps not having ever known, that India is a vast continent, composed of many countries, and that the races who inhabit it are as various as are the races on any other continent. Time must be set aside for intelligent study, both of ancient and modern history. It is a good plan to keep a manuscript book, and enter under 'headings' any important facts which arise in the course of such study (always taking care to index these in alphabetical order too, so as to be ready for use), and in time a storehouse of valuable information will be gathered, whence to draw, for any special need, such as having to speak to others, and seeking to interest in new directions, those who as yet know little or nothing.

Maps too are very important helps, for much geographical ignorance prevails with regard to India, and this statement applies to other countries also.

It is a cause for much thankfulness, that the parent Committee of the C.E.Z.M.S., in their great desire to strengthen and consolidate every effort which is being made amongst the young, have resolved on a more definite

organisation and extension of the valuable agency which has been at work for some years in connection with this Society, i.e. 'THE GIRLS' UNION.' There will now be in London a 'Central Band,' composed of workers from amongst young ladies, and a few of the members of the parent Committee, who will undertake to arrange the work in 'Departments,' thus remembering the Apostolic word, 'diversities of gifts,' giving to the member who represents each 'Department' an office for which she will have special qualifications, and awakening, it is hoped, throughout the length and breadth of our land, a response 'according as she is disposed in her heart' from every girl or older member of our sex who has been in any degree aroused by the mighty influence of the Holy Spirit, to ask this solemn question, 'Lord, what wilt Thou have me to do?'

Oh that every one into whose hands this paper may come may be quickened to long to give to Him in return, for all He has so richly given! -those who have never realised the depth of their individual responsibility, that they may at His call awake to obey by self-dedication, and then to serve by whole-hearted allegiance; and to those who are already 'children of the kingdom,' to all who can claim a place in this eternal inheritance, may there be given a rich increase of love and power, and of yearning to bring joy to Him who has deigned to call us 'fellow-workers'!

Thus shall lives redeemed and sanctified be poured out in perpetual. ever-ascending incense-'one long, blest Jubilee'-unto Him who is 'King of Kings, and Lord of Lords.'

Let us look for a moment at the picture we have of King David's mighty men, 'helpers of the war,' let us see whether there be not a lesson here for ourselves. 'There separated themselves unto David men of might, men of war, fit for the battle.' 'Swift as the roes upon the mountains.' 'Thine are we, David, and on thy side.' 'Day by day, there came to David to help him, until it was a great host, like the host of God.'

Shall not every woman-heart, whilst praising anew for all the blessings of Christian privilege, seek grace and guidance from on high, to set up her 'memorial stone' of this bright Jubilee Year; a memorial which shall bring peace, and joy, and blessed service for each day of life; and light, and life, and holy liberty for myriads of India's captive sisters? 'Undo the heavy burdens,' 'let the oppressed go free,' 'break every yoke.'

'Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward.'

N.B.—Since the above article was in type, the Parent Committee have decided to replace the name 'Girls' Union' by the following title. 'Daybreak Workers' Union.'

Dawn in the East.

'Arise, shine; for thy Light is come.'-ISA. LX. I.

ACTS,' it has been said, 'are the fuel which feed the fire of missionary zeal.' Our missionaries' annual reports, which are not printed in full in the *Annual Report*, published by the Committee of our Society, are spread in regular order over the year's issue of our Magazine, under the above heading. We are watching for the lands of the sun-rising to shine, because the glory of the Lord is risen upon them, and the signs of the glad awakening to His Presence may be discerned in the uncoloured accounts of those who are labouring in their midst.

I.—NORTH INDIA MISSIONS.

CALCUTTA AND NEIGHBOURHOOD.

This work still remains divided into three branches—(a) The Normal School; (b) Bengali Work; (c) Mohammedan Work.

(a) The Normal School.

In the 'City of Palaces,' the very heart of our Indian Empire, the Normal School is training young girls to be in future, we trust, missionaries to their countrywomen. If educational work necessitates more routine than other branches of Zenana Missions, it also shows signs of growth. The work at the Normal School has so increased that Miss Eleanor Sampson sailed last autumn to share it with Miss Hunt.

MISS HUNT'S REPORT.

"The Lord hath done great things for us, whereof we are glad." No words could better express what we have to say about the Normal School this year. Although every year's experience teaches us who work among the young to "rejoice with trembling," yet we cannot but be glad of the many tokens of the good Hand of our God upon us.

'In the first place, our numbers have greatly increased. Taking both classes together, we have no less than thirty-nine girls under training. Seventeen in the Normal School, and twenty-two in the Bengali Training Class. And, again, we can say that the health of the school has been almost perfect. We think, too, we can trace spiritual growth in individual girls, but these things are not to be written in earthly reports, though we love to think that the recording angel is writing them above. One of our students was baptized in the Old (Mission) Church in March, by the Rev. A. Clifford, and was confirmed, with four others, just before Easter,

after having been carefully prepared by the Rev. C. S. Harington.

'The plan, mentioned in last year's report, of having graduates of the Calcutta University to teach the girls of the first division, proved so satisfactory that when Miss Dissent resigned at the end of the year, to enter as a medical student under Dr. Coates, it was decided to have the whole school taught in the same way until the Committee could send out a lady from England, and, although I think the younger girls need the patient, careful teaching that perhaps only a lady can give, still the more studious, at least, give promise of doing well in the coming examinations, and a difficult period has been well tided over. We are looking forward with great hope to the coming of Miss Eleanor Sampson for this branch of the work, and we trust that her influence and teaching will be a great blessing to our dear girls. One does so thank God for those to whom He has given to see the value of educational work in His service. Just think of it-to be used of Him to polish the very shafts in His quiver?

'Three girls passed out of the Normal School, and one from the Training Class, at Christmas. The proportion seems small to the number under training, but the growth has been sudden, and we require a certain time for residence in the school. Several students in the Training Class passed the necessary examination at the end of last year, but were kept back on account of their age, and that they might become more settled in character. Few at home have any idea of the trials and temptations that beset our poor girls outside the walls of the school, or mission house.

'At our prize-giving in January, Lady Rivers Thompson kindly gave away the prizes, and the Rev. F. E. Wigram, C.M.S., presided. Besides the usual prizes, two of the girls received Government Middle Scholarship certificates again this year. A certificate as first-grade teacher was presented to Srimoti Benodini Singh, who has been for more than ten years a teacher in the Central School and Training Class. This prize-giving will be memorable as the last at which Lady Rivers Thompson was present. We shall miss her kind interest and help in many ways, and also that of Sir

Rivers Thompson.

Our monthly lectures have been well kept up, and the subjects have been varied. The Rev. G. Kerry gave us an interesting account of his experiences in the Australian colonies. Anderson, Rector of St. James's School, a lecture on "Vegetable Flytraps," illustrated both by diagrams, and living and dried specimens of plants. Mr. Thomson, F.C.S., lectured on the "Surface of the Moon," with diagrams; and Mr. Reid on "The Air we breathe," with several interesting experiments with oxygen and other gases. Mr. Braddon, P.W.D., has given two most useful lectures on "Thrift," and "Heroism." The Rev. G. H. Parsons, C.M.S., during his short stay in Calcutta, gave a course of lessons on the life of St. Paul, to the girls of the Normal School. He also preached to our servants each time he came, and they listened with evident interest. We thank all these gentlemen very heartily for sparing time in their busy lives to help us in this way.

'Last year we had to give thanks for the new dormitory for the Training Class. This time we are rejoicing over the promise of the long-wished-for omnibus. Through the liberality of friends in India, and of the Home Committee, we hope that before this report is printed we shall be using it. It is to be made of the lightest available wood, and to carry seventeen people, so that we shall be independent of ticca garis with their

many discomforts and risks.

'I wonder whether I may mention a more homely need in this report! I feel sure that those ladies, at anyrate, who know what household cares are, will sympathise when they hear that our school bedsteads are all of wood, and more than thirty years old, and they will readily understand how difficult it is, in this hot climate, to keep them clean. About £30 would furnish the school with such iron bedsteads as are used in hospitals at home, and the value to us would be

very great indeed.

'We must not forget to mention the Queen's Jubilee. We had two days' holiday on the occasion, to enable all who had friends in Calcutta to see the beautiful fireworks and illuminations. The rest of us made ourselves very happy over our own decorations. Illuminating here is a much more simple matter than at home, and can be done at far less expense. We made a line of light round the top of our house with little earthen lamps, fed with castor-oil, and furnished with wicks that the bearer manufactured from an old tablecloth. We hung some Chinese lanterns in the verandah, and among the trees, and the effect was really very pretty. When we had finished, we sat down on the roof surrounded with our little wall of fire, and talked about our good Queen-Empress, jumping up every now and then to replenish our lamps. Presently the Viceregal procession passed on the other side of the tank garden. We could only see the dark objects pass quickly in front of the festoons of light that lined the street, but could distinctly hear the voices of the Christ Church school-girls as they struck up the glorious old National Anthem as Her Majesty's representative passed by. I think the loving heart of the Queen would have been pleased with the humble tribute offered to her by these Bengali Christian girls.

'Training Class.—As has been already said, this class has increased

greatly during the past two years, and has developed in various ways. Although, of course, the study of Bengali will always be of the first importance, we are very glad to be able to report improvement in English. The girls sing English hymns very sweetly, and seem thoroughly to enjoy them, especially those of Mr. Sankey's collection. We have now two up-country girls with us, who are learning Urdu, as well as English and Bengali. We hope they will go to strengthen the Mohammedan Mission in Calcutta, when they are ready to pass out.

'One girl left to be married just before the hot weather holidays, but her friends refunded the money spent on her training, and we may trust that she will make a better wife and mother for the teaching she had while here. The mention of this reminds me of a sad little history connected with this part of our work.

'About three years ago a bright, pretty girl, of about fifteen years of age, was brought to us by her father, and placed in the Training Class. She came from a comfortable Bengali home, and had a naturally refined appearance and manner. Although we did not notice any very special marks of grace in her, her blameless conduct and her diligence in her work made her a favourite. After she had been a little more than a year in the school, her father withdrew her, and married her to a man much more than double her age, who had just been appointed to go as a catechist to the Indian coolies in South Africa. Poor little Hemanto had to go with him in a coolie ship. The hardships of the life in a new country were too much for her, and her husband was not kind, and in other ways proved unsatisfactory, so that he lost his post, and was sent back, I believe, by the kindness of the consul to his own country. The poor little wife only returned to die. The heartless husband on landing put

her into a ticca gari, bidding the man to drive her to her father's house, and then disappeared up country. Rev. W. J. Hall, C.M.S., heard of her on one of his rounds through the villages near Calcutta, and visited her, and she sent us word by him to go and see her. She was in the last stage of consumption, and extremely weak, and spoke with difficulty, but it was beautiful to see how unshaken her faith in the love of her Saviour "Whom should I trust if I do not trust in Jesus?" she said. "I am not afraid to die." Very shortly after our visit she passed away. Her last charge to her friends was-" Pray for my husband, that God may change his heart. I forgive him." And so God took her-the poor little wife, scarce eighteen years of age, with such a pitiful little history behind, but the sure and certain hope of glory before her!

'The Rev. P. M. Rudra, C.M.S., gave an earnest address to a party of Bengali women and girls in the early part of the year, in our drawing-room. He spoke especially to our Training Class, and urged upon them the importance of the work for which they are being prepared, and the need of real consecration of heart. We are looking forward to the coming cold weather mission, and the visit of our Secretary from home, with earnest prayers that they may be the means of much spiritual quickening among

us all.

*Central School. — The Training Class can hardly be improved without a corresponding improvement in the Central School, as the greatest part of the teaching in it is done by the students. Although I have no interesting stories to tell this year of our little ones, the work is prospering, and we are hoping to keep some of the children longer than in former years, by sending our omnibus to bring them, as walking through the streets is the great difficulty. So long as Hindu society is what it

is, one cannot wonder at careful, respectable parents objecting to this.

Last Christmas Mr. Hall, C.M.S., showed his beautiful magic lantern in the Central School. It was very nice to find that the children immediately recognised the Scriptural pictures, and, I think, on every occasion could tell the story that was represented. The servants enjoyed the exhibition too. There was a great hush in the room when the *Ecce Homo* was shown.

'In conclusion, we have great pleasure in thanking Miss Bishop, of St. Helen's, for a gift of £10 towards the expenses of one of our students, and the Shirley Common Working - Party for their continued help for the Training Class. Five girls have been enabled to enter this class by their kindness in providing the fees. The very many kind friends who send us dolls and toys for our little ones, and beautiful fancy things for sale, have also our warmest thanks. The Church of England Free Book Society has sent us a box of useful theological books. We are greatly obliged to them and their subscribers. Last, but by no means least, Mrs. Lowis (née Miss Highton), has very kindly promised to give the Scripture prizes for the 1st and 2d division of the Training Class this year, and Mrs. Broadbent's handsome annual present of a watch for the girl who passes out best from the Normal School, is, I believe, on its way out from England. Not least among the many causes for thankfulness, and praise to our God, in whose Hands are the hearts of men, is this, that He has put it into the hearts of so many of His children to help forward His work, and by loving acts of kindness, to uphold the hands of those working in His vineyard. Next to the strength that comes from God alone, is that which comes to us from the tender sympathy of our EMILY A. HUNT. friends.

(b) Bengali Work.

Changes have taken place in the staff of missionaries connected with the Bengali Branch during the past year. The marriage of Miss Highton, our senior missionary, to Colonel Lowis, which took place last March, has been already mentioned (vol. vii. p. 162). Miss Edith Highton is at home on furlough; in her absence, Miss Rainsford Hannay and Miss Sandys (who has been temporarily transferred from Barrackpore) have carried on the work. Further changes which have place taken will be gathered from the very interesting reports from Miss Rainsford Hannay and Miss Sandys.

MISS RAINSFORD HANNAY'S REPORT.

'Any one comparing the present list of missionaries of the Bengali Branch with that published in former numbers of India's Women, will see at a glance how many changes have taken place in our staff of mission workers. We thank our Heavenly Father that He who changes not has been present with us, and enabled us, in spite of much weakness, to carry on the work through another year. It was hard to lose so near each other three such experienced missionaries as Miss Highton, Miss Thomas, and Miss Sarkies—all of whom were married in the spring; then in April Miss Edith Highton went home on furlough, making another grievous blank. In her stead we have been greatly helped by the coming of Miss Sandys from Barrackpore. Miss Sarkies' work has been taken up by Miss Smith, who was for some time in the American Mission at Allahabad; and as our youngest missionary, we were glad to welcome Miss Roy, a Bengali young lady educated in our Calcutta Normal School. Her sister is in the I.F.N.S. Mission at Lucknow. Would that there were more of India's daughters coming out on the Lord's side like these two young ladies!

'Our first pleasure, on returning to Calcutta after the holidays last year, was welcoming Miss Good and the band of ladies who came out in the Rewa. With them came also the

boxes containing beautiful work and presents and prizes for our pupils, from loving hearts in England. Great was the delight over the large supply of dolls, work - bags, etc. Our kind friends did certainly manage to get a great deal into each box-(not one thing too many, however)-and most warmly do we all thank those who so kindly contributed to the success of our annual prize-distribution.

'We have twelve schools under teachers engaged and paid by our Mission; and, besides these, three schools taught by Hindu widows, where our ladies go once a week to give a Bible-lesson. In all these fifteen schools the prize-day is the great day of the year, and the presents then received are a great means of encouragement.

'I have just read in India's Women for September-October, Miss Harding's graphic account of our principal prizedistribution, which took place on February 26th in the C.M.S. compound

in Amherst Street, generally called "Mirzapore." 'On that occasion eight schools were assembled, and rather more than 500 children. Lady Rivers Thompson and her daughters, who have always taken a great interest in mission work, gave away the principal prizes for Scripture, regular attendance, and progress; and afterwards the dolls and bags were distributed by other

ladies present. We were favoured by the presence and kind sympathy of the Bishop and Miss Johnson, the Marchioness of Strafford, and Lady Aitchison, from Government House; Col. and Mrs. Neill, Col. Lowis, Mr. and Mrs. Hepburn, and many other true-hearted friends. I think all enjoyed hearing the children sing and recite their several pieces; those with accompanying action being much applauded, as the little girls have much natural grace in the movement of their hands, and the appropriate gestures conveyed the meaning even to those who did not understand Bengali.

'The Bishop spoke a few kind, encouraging words to all the teachers, and then the children got their sweets and were dismissed. It was a business, first assembling and then dispersing all these little people. Not till 10 P.M. did the last of our teachers return home, reporting all safe. But no one can see such a gathering, and hear these little ones sing Christian hymns and repeat Bible texts, without realising that here the good seed is being sown in many hearts, and that our God has promised, "My word shall not return unto Me void." We hope that at our next prize-distribution

Mr Karney may be present.

'That Mrs. Lowis has a hearty love for the work she superintended so long as Miss Highton, was proved by the readiness with which she and Col. Lowis consented to distribute the prizes at our Howrah School one week after their marriage, greatly gratifying both the teachers and children. A Christian Babu, who takes a warm interest in the school, had composed a Bengali poem in honour of Her Majesty's Jubilee, and had taught it to the children. They sang it to the accompaniment of his violin-a truly loyal achievement. In this school two girls have been successful in winning scholarships worth respectively Rs.2 and R.I a month as long as they attend school; five others passed the examination, but not high enough to get a prize. I believe the money was left by a Hindu for the benefit of female education at Howrah.

We keep up as much as possible the same arrangements as when the Miss Hightons were in charge. Each lady has one or more schools to superintend, and as many Zenanas as she and an experienced Zenana teacher (Bengali) can manage; five hours daily are spent in giving instruction. After the secular lesson is over, or sometimes before it begins, at least fifteen minutes are given to Bible teaching in every house, and where real interest in the Scriptures is shown, more time, of course, is gladly given. There are some that we call Biblehouses where only the Bible is read; these are the homes of former pupils of the Mission, who like to see their kind teachers, and to hear the Gospel they learned to love as children.

'Besides the eighty Zenanas having regular secular instruction, there must be at least 100 women visited by our Bible-women every month. Shorno, the Bible-woman, supported by the working-party at Brighton, has some very interesting district work. I have been with her often when she has had eight or ten women and girls listening at a time. After the wreck of the Sir John Lawrence with over 700 pilgrims on board, on their way to the Festival of Juggernath at Puri, we heard in every house sad stories of those who had lost their nearest and dearest relations, and none seemed to take any comfort from the thought that they had perished while engaged in a religious work. No; Juggernath has no power to comfort his votaries! This shipwreck was a great blow to the worship of I believe very much Juggernath. fewer pilgrims than ever before went to Puri this year, and that it was by means of large payments that men were induced to draw the car, to which hundreds used voluntarily to yoke themselves in former years.

'But I must tell you more about our schools in detail. Miss Humphreys

still superintends the Shobha Bazaar School. It is held in a beautiful large room given rent-free by a generous-hearted Bengali lady, who loves to see the girls assemble there, and to hear them sing their hymns. The Rev. Mr. Hall, C. M. S., delighted the children one afternoon by showing them the pictures in his magic lantern. When he was showing three lovely pictures illustrating "Rock of Ages," they sang the hymn in Bengali, and at once recognised all the Bible pictures and described them.

'Since Miss Edith Highton went home Miss Laurie has had charge of *Boronagore* School. Shanto, the teacher, was married in April, but she continues to teach, and so does her mother. Miss Laurie also superintends Kashariparah School, Calcutta, where we have had a good deal of trouble lately. It was begun some time ago by a Hindu widow; her brother and she were anxious that ladies should take charge of it, so it was taken over by our Mission, and the Hindu teacher received a salary and instruction for herself, while a Christian teacher was placed in charge. This went on for a while, but latterly the Hindu teacher became very troublesome and exacting, and made herself particularly disagreeable to the Christian teacher in Miss Laurie's absence. The house also was very bad, so after repeated warnings we decided to remove the school to a much nicer house in the same neighbourhood, and to sever all connection with the Hindu widow. She has kept on her own school, and has tried, by circulating false reports, to injure our Mission School; but I am thankful to say that Miss Laurie has succeeded in gathering a nice number of little ones together, and that the school in the new premises is likely to dowell. The Government Inspector has signified his approval of the new schoolroom, so we shall not lose the grant.

'Miss A. Laurie has in her charge the schools at Mechua Bazaar and Bon-Hughli. The former is for very low caste children. At first the little girls were very wild and dirty, and almost naked. Miss Laurie has had much need of patience, love, and firmness to reduce them to order and cleanliness. Now the children come clothed, and they are as neat and clean, and learn as quickly as any others. The Inspector could hardly believe, till he saw the names of the parents and heard their occupations, that we were not taking in a higher class of children than those for whom

the school was intended.

At Bon-Hughli the teacher has been changed since the last report. It is held by Khautomini in a tiny church of the C.M.S. I heard the girls say the whole of the "Old, Old Story" in Bengali one day when I went there with Miss E. Highton, Miss Smith, in taking up Miss Sarkies' work, has undertaken the large and important school at Durzieparah. One hundred and twenty names are on the roll now. We are still trying to raise funds to build a more substantial school than the mats and bamboos which form the present shelter. The Calcutta Municipality have given a good site for the building, and our subscriptions amount to nearly Rs. 1000.1 Miss S. Mulvany and Miss E. Highton gained the good-will of many of the native gentlemen on the municipal board by calling on them personally and pleading for the cause. I hope they will be as successful in pleading for the same cause at home. and that by this time next year the school will be built. Among the girls at Durzieparah are some deeply interested in the Gospel and longing to be Christians. A girl cannot choose her own religion till she is eighteen; and these children are not more than twelve or thirteen. Some still write to Mrs. Gardiner (Miss Sarkies), and

¹ See page 47.

beg for our prayers. Two of the girls are very envious of a relation, a widow with one girl, who has gone to Barrackpore and been baptized. You, who are the Lord's Remembrancers. pray that these children may be kept by the power of God, and in due time may be allowed to confess their faith. Our fear is that long before they are eighteen they will be married to Hindus, and then it will be still harder for them to come out. Miss Smith has also the superintendence of the school at Koicalla. It is some distance from Calcutta, and she can only go once a week. This school is still taught by the Hindu widow, Mongola, in her picturesque verandah. I go to a house near Koicalla, where I have three interesting pupils-a bow and her two sisters. All the women of the house come in to hear the Bible-lesson. Shiti School is under the charge of Miss Jewett. The little girls are taught by a Christian Pundit, Bong-The Hindu babus of the district take a great interest in the school. At the prize distribution several were present to hear their daughters recite, and they spoke very nicely to the girls. They seemed especially pleased with the singing; and as the children sang Christian hymns in which the name of Jesus occurred very often, I was rather surprised they did like them so much. A lady of our party asked the head-girl which of all her prizes she liked the best. She at once said the Bible. That child is really a believer. She prays in the Name of Jesus, and learns her Christian lessons with great interest, and her relations all say she is one of us in heart.

Miss Shushilla Roy has charge of Ramkristopur School. The children come very irregularly, and stay away for every excuse. Looking back over old reports I find this is an old fault: as Miss Roy goes three times a week, we hope she will succeed in making the girls more regular. Miss Roy also gives a Scripture lesson in two

schools taught by Hindu women—one at Howrah and one in Calcutta. Kamini and Moti are their names.

Moti is almost a Christian.

'Under my own immediate charge are the schools at Howrah, Arndul, and the C.M.S. School at 33 Amherst Street. I go to Arndul once a fortnight. Miss Harding, Miss Clark, and Miss Hall went with us there two weeks ago, before the September holidays, to see the school and give the prizes. There were 56 children present, most of whom began the alphabet with me. Now fourteen can read nicely, and are learning arithmetic and poetry. All, down to the tiny mite of

four, learn texts and hymns.

'School-work forms such a large part of our duty that I have devoted a good deal of space to its consideration. Upwards of 800 children have come under Christian influence and instruction in these schools, so I hope no one will think the account too long. It is strange how parents who would not allow their children to drink a glass of water from our hands for fear of ceremonial defilement, will let them drink in Christian teaching at the most impressionable time of their lives. Thank God that it is so, and let us make the most of this blessed opportunity for spreading a knowledge of the truth, and filling these young minds with God's holy Word.

'I must not forget to thank those who sent us Bengali texts, with which to replace the dreadful pictures of Kali and Vishnu that hang on the walls of the women's apartments. Those on the Christian armour are very much liked, and a young lady of fourteen sent a variety very prettily done. Several ladies have accompanied us to our Zenanas at different times. We are so glad when any stranger will go; it makes such an interest for the women, especially if their visitor is married and has children. They all marry so young themselves, they cannot understand our celibtae condition.

'Mr. Wigram's visit in January was

a great encouragement to us all; and now we are looking forward to the coming of the C.M.S. Mission in the cold season. Many prayers have and are being offered to God for a large outpouring of His Spirit, and a quickening of Christian life and work in India.

'I write this from Simla, where I am staying with our kind friend, Mrs. Lowis, for the Durja Puja holidays. It is a delightful refreshment to come to this cool air and lovely scenery from the hot plains; but I can thankfully say that we have all had excellent health this year, and have not suffered in any way from the

climate. My progress in Bengali is not so quick as I should like. Miss Sandys has made up for my deficiency, however, since Miss Edith Highton left, and has won the confidence and affection of all our Bengali teachers.

'In conclusion, let me ask for your prayers that God would pour out His blessing on all our teachers and pupils, and that there may be that seal of His approval which we all desire, conversion of heart and repentance unto life on the part of many who are willing hearers of the Word.

'MARY C. RAINSFORD HANNAY.

MISS SANDYS'S REPORT.

'On Miss Edith Highton's return to England on furlough, the Committee sent me to take up her work in Calcutta. Twice a week I go to Zenanas in Howrah, a long drive from the Mission House across the Pontoon Bridge. The pupils there were formerly Miss Thomas's. None are very far advanced in their lessons, excepting Martongini, a dear woman for whom much prayer has been offered for many years. She knows the Saviour, and speaks and acts like a Christian.

Once, not long ago, when at a mela, she fell in with some Christians preaching, and after a little talk, one said to her, "You know your Bible well: why not tell those Hindu women what you know?" "And," added Martongini in relating this incident, "what could I do? I felt I ought to tell of the Saviour, but at first I felt frightened, then I thought-there is no one who knows me here, so why should I not ?-and, Mem, I did." Will you pray that Martongini may have more courage, and that her love to Christ may grow stronger-yes, stronger than the great love she has for her brother, with whom she lives, and from whom she fears she would have to part for ever should she follow our Lord's command and be baptized. Miss Thomas's school at Ramkristopur is superintended by Miss Roy.

First Miss Highton and then Mrs. Clifford had a Bible-class at Howrah which I now take every Thursday, specially for our three Christian teachers: it is held in the house of a Christian Babu, whose wife and sisterin-law are members : so also is Bhubon, who after baptism was for some time in the Converts' Home at Barrackpore, and tried teaching for a short time, but now lives in her own house, next door to this Christian Babu's. It is important that our teachers and the two or three Christian women living in among the heathen as these do, should be knit together in love, and grow in the knowledge of God's Word. No doubt Miss Good in her report will mention a widow from Howrah who has gone to Barrackpore for three months' instruction with a view to baptism. She knew these Christian women, and it is chiefly through Bhubon's influence that she has decided upon this step. This is encouraging, as a proof that all God's children who have the willing mind can work for Him. In Calcutta, where I visit on Tuesdays and Fridays, several pupils are Christians. Rajkumari's name may be remembered by some of the

readers of the Magazine-a doctor's widow who was baptized some years ago, and who lives in her own home with her mother and aunt. She is, I trust, doing a quiet work in witnessing to the power of Christ to satisfy her soul's needs, and in influencing for good her heathen friends and neighbours. I try to go to her regularly once a week to read the Bible. Her remarks are often very helpful. There are several others of whom Miss Highton has written in previous yearssouls that seem touched and softened by the Spirit-minds that we hope are as the prepared ground on which the seed will spring up and increase. We wait and long for the day to come when the fruits will be seen. Wednesdays are free for looking up those who do not read regularly, but who like an occasional visit and listen readily to the Bible. Once a month I go to a village on the outskirts of Calcutta, to superintend the work of a Bible-woman of the Bible Society under the C.M.S. I always enjoy the day at Narkeldanga very much. The people are simple and countrified, and the women and girls seem fond of their Bible-woman. After reading and singing a hymn, she generally kneels down, and we pray to God to bless the words read, and the people for Christ's sake.

'Two days spent with Miss Hannay down at Arndul were also very enjoyable. The Christian families there are interesting, and now their heathen relations frequently come to see them, and even join in prayers and worship. Many families there know Christ as the Way. Would that they knew His Life-giving power too—that the Spirit would kindle "the flame of never-dying love" in their hearts, so that they might have no rest till they confess Christ as their Saviour openly before

men!

'The second time we went down the river I had a talk with three women, sitting beside them on the floor of the lower deck of the steamer. Their village was some distance inland to the

west of the river, and they had never before heard of Jesus, the Saviour. It was quite a study to watch their faces and most strange to hear their remarks. Presently a man who had been listening behind us sat down near and began talking to the old woman of the party. The talk was about the sad loss of the Sir John Lawrence, the steamer with over 700 pilgrims, mostly women, bound for Juggernath, at the time of the Car festival. The old woman exclaimed, "Might our death but be like theirs! Juggernath has taken them all—they are fortunate!"

'Two other subjects remain, which I would ask you to pray earnestly about -the one is a weekly Bible-class held for our native teachers; the other, daily prayers with our servants. The latter are almost all Mussulmans-we muster a good number, as the seven coachmen who daily drive us to and from our work are all expected to attend. One does long that those who are in daily, hourly contact with us may see the power of the Gospel in every detail of our lives. It is they who have the greatest opportunity of comparing our theory with our practice, and of judging us by our words and actions. God grant that we "may live more nearly as we pray," and not prove stumbling-blocks to them. The Bibleclass is held on Sunday afternoons in the Schoolroom in the C.M.S. compound, Amherst Street. It was hoped that some of the Christian women in the compound might attend it, but as yet only a few of our own teachers come.

'It is useless to ask for fruit, or to expect victory over the powers of darkness, unless our workers are spiritual women who love the Word of God, and can use this Sword of the Spirit. Would to God we all felt our need of more constant feeding on the Word! We are praying for a great blessing on the work of the missioners expected from England this cold season; and one definite result we want is, that we as workers, and daughters of the Lord

Almighty, may be endued with *power*, that we may go on through another year, filled with the Spirit, ready to

follow fully wherever He may tell us to "go forward."

'EMILY G. SANDYS.'

(c) Mohammedan Work.

Our senior missionary of this Branch, Miss S. L. Mulvany is now at home on furlough, but she has written a short report of the first six months of the year under review. We print also the first annual reports of Miss C. Harding and Miss Clark, who joined this Mission in 1885 and 1886 respectively. Miss C. Harding's report embodies the work of our valued assistant missionaries, Miss Roseboom, Miss Martin, and Miss Lamb.

MISS S. L. MULVANY'S REPORT.

"O our God, . . . we have no might against this great company, neither know we what to do: but our eyes are upon Thee" (2 Chron. xx. 12).

'The tide of Mohammedanism is now so strong, that some have begun to consider its progress due to its own inherent good; but as it was allowed so long to flow on, unopposed by the preaching of pure Christianity, it may be rather a natural consequence of the lethargy of the Churches.

'The above text seems to suggest the right attitude for the people of God with regard to this serious problem. It is really hopeful for the future, that the thoughts of people at home are being more and more turned towards the Mohammedans.

'They number in Calcutta some 200,000, so it is to the women of about a fourth part of the population of the metropolis of India that our Branch of workers is directing its special efforts. When we consider that large staffs of mission workers, connected with our own, and several other Zenana Societies, had previously become engrossed among the Hindu women who were more accessible to the Gospel, and that no other Society has yet organised any special efforts for the Mohammedan women of

Calcutta because of their opposition to Christian teaching, we can only exclaim in looking back on the past seven years—"What hath God wrought?"

'We now have, as the report shows, a larger opening for work than our present staff and funds can overtake. i Pray ye therefore the Lord of the harvest that He would send forth more labourers." Oh that the last public words uttered at home by the martyr missionary in the cause of Mohammedan missions might come home with power: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the mission-field."

'I am writing a short report, although enjoying a rest in England, for I was at my post during half of the year under review (Oct. 1886 to March 1887). The cold weather passed away all too quickly in an interesting round of ordinary work, unmarked by any special advance. In spite of many vicissitudes, the schools have steadily improved, especially at Matya Burj and Dum-Dum, and good work has

¹ The late Hon. Ion Keith Falconer, M.A.

been done, though cut short, in others that were only open for a time. The children at Matya Burj could say the Ten Commandments and a number of Miss Martin has also succeeded in giving them a wonderful knowledge of Bible stories, which they repeated in their own words at the prize-giving in March. Mrs. Clifford kindly gave the prizes, and showed a magic lantern in the little schoolroom. Several of our pupils from houses near also enjoyed the views. We were obliged to take every precaution that no men should see these ladies, on account of the Zenana laws of etiquette. About Christmas-time the Rev. Mr Hall kindly showed his magic lantern in our drawing - room, when we had a large gathering of native Christians and servants, etc. The Rev. Jani Alli explained these beautiful views. Mr. and Mrs. St. Delmas were with us also, and Mr. St. Delmas gave a very beautiful evangelistic address in Hindustani. The children from Miss Lamb's little

school in Jan Bazaar also came. Since then, from various causes, this school, and the classes that Miss Martin and Miss Roseboom had on Tuesdays, have been broken up.

'The names of Sir Rivers and Lady Thompson will long be remembered, because of their deep interest and kind support in our missionary work.

'It was with a sad heart that I left this loved work for a time, but Miss Harding and our other dear fellowworkers are carrying it on vigorously, and by the "good hand of our God" upon them, we know it will prosper.

'It only remains for me to say that we again warmly thank the working-party at Stoke-next-Guildford, as well as other friends, for the beautiful work. Mrs Neill, Mrs Hepburn, and other friends took a great deal of trouble to sell it, at a Fancy Sale in the Dalhousie Institute.

'SOPHIA LUCY MULVANY.

'BLACKHEATH, November 1887.'

MISS C. HARDING'S REPORT.

'It seems better not to attempt to give a report of the Mohammedan work from the beginning of the year, but to take up the thread from the time when, with a strange, orphaned feeling, we returned to the empty house after saying good-bye to our dear Bari Mem on board the Pekin. The Calcutta Mohammedan Branch was so associated with the name of Miss Sophia Mulvany that it seemed almost impossible for any one else to carry it on, especially with the limited knowledge of the language which the new heads possessed. But our three assistants came nobly to our rescue, and the loyal way in which they have supported us in every difficulty has eased our burdens.

Our schools have been a constant anxiety. We find it so difficult to get good Hindustani-speaking teachers. They are almost as much foreigners in Calcutta as English people.

'The numbers in the Matya Burj School, under Miss Martin's superintendence, have kept up, and the girls are bright and intelligent. The average number in this school has been twenty.

'Dim-dum School has been a very bright spot. Miss Roseboom and a Bengali guruma used to go down once a week to supplement the steady and painstaking efforts of a Mohammedan teacher, who gave us her house free, and only charged a small sum for her own services. Her elder pupils, however, grew beyond her, and just about the time Miss Mulvany went to England, Miss Good supplied us with a capital teacher, Ruth, to whom Mr. Macdonald, of the Wesleyan Mission, most kindly gave an outhouse, rent-free,

in his compound, besides allowing her to sleep at night among the teachers in Miss Macdonald's boarding-school. Miss Macdonald herself has taken a most kind interest in both Ruth and the school, and on one occasion sent each of the children a bag, while on another, all the non-purdah children went to see her at her own house, and repeated their texts to her. The mothers often crowd the verandah when Miss Roseboom pays her weekly visit, and listen to the Bible-lesson and to the examination of their children with great interest.

'Ruth begins and closes school with prayer, and it is beautiful to see the covered heads, folded hands, and perfect silence, while a blessing is asked in the Name of Jesus. We hope the school will go on steadily. The average attendance has been twenty-

'Our school at *Bhowanipore* has undergone many changes in the way of teachers, but the average attendance has been nineteen. This is also under the care of Miss Martin, who is much pleased with the intelligence manifested by the children. At the end of an hour and a half the teacher goes on to Ballyganj, where three little girls are eagerly learning in the verandah of a Zenana.

'In speaking about our schools, we must not omit to thank the kind friends in England for the gifts so kindly sent out last autumn. The kurtas from Weston-super-Mare gave great delight, but alas! there were not enough for all our needs. The dolls were very much appreciated, some of the happy little receivers never having been the owners of such precious property before.

'We have just had the pleasure of seeing Miss Roseboom, our senior worker, presented by the Committee with a lovely Oxford Bible, in acknowledgment of five years' faithful service. Her work is almost entirely in Bengali, which she much prefers to Urdu, but seeing the difficulty of finding an Urduspeaking worker for Matya Buri, she has agreed to hand over her muchloved pupils to Miss Thompson, who has been helping Miss Good at Barrackpore, and to take up those houses at Matya Burj which were deprived of a teacher at Miss Mulvany's departure. Those workers in England, who have given their whole heart to their own corner of the vineyard, can appreciate this sacrifice. Some friends may ask, "What have you to do with Bengali? is not Urdu your language?" True, but we have many Bengalispeaking Mussulman Zenanas and one school, while the Bengali Branch keeps entirely to the Hindus. One very encouraging feature in this Bengali Mussulman work is the number of houses which Miss Roseboom visits simply for the sake of Bible talks, and her pupils seem never tired of listening to her.

'Miss Martin goes twice a week to Matya Burj, and always finds a ready welcome. As she passes through the streets, eager hands are held out for tracts, and she distributes a large number in Urdu and in Bengali. One of her pupils is progressing with English, and nearly all are advanced in Urdu. The fluctuating accounts of the King of Oudh's health 1 make us anxious to do all we can at Matya Burj, as, in the event of his death, probably a large part of the population would return to Lucknow, while the rest would be plunged into abject poverty.

'We must not forget one dear pupil for whom much prayer has ascended. She is not allowed to continue her lessons with us, but we may visit her occasionally. She told me she still trusted in Christ as her Saviour, but oh! it was hard work to stand alone in her home. When told friends in

¹ Since this report was written, news has arrived that the King of Oudh is dead.

England were praying for her, the gleam which came over her face was radiant, and she said, "Tell them to go on praying; I long to come out

and be baptized,"

' Miss Martin has two long drives every week to Chitpore, where she has a very hopeful little pupil, a princess. Her grandmother is very bigoted, and keeps close beside her. On one occasion, she brought little Shahzadi's reading-book, with one page completely blackened and illegible, because she had found the name of Christ in it: and she has forbidden us to read the New Testament to her. However, Miss Martin was surprised, when giving an Old Testament lesson, in spite of all the grandmother's precautions, to hear S- say, "The Jews-oh yes, they were the cruel people who put thorns on Jesus' head." She is to be married in two months time and go to Cawnpore. We trust that there no grandmother may hinder the missionary's teaching, and that the lessons, which we believe have sunk into her heart, may lead her to the Saviour. Besides this, Miss Martin goes every week to Bhowanipore and Ballyganj, where, in addition to the schools, she has a few Zenanas.

'Miss Lamb has been entirely occupied in Calcutta, where almost week by week fresh requests have come for instruction. Her work has needed much patience; in several Zenanas pupils have read for a short time and

then given up.

'One very intelligent pupil, however, who is learning English, and has been very bigoted, was reading with her the story of the Entry into Jerusalem.

"Why did Jesus ride on an ass?"

she asked.

"Because in old times, among the Jews, kings' sons and judges rode on asses."

"But He was not a king's son."

"Yes, indeed," said Miss Lamb,
"He is Son of the King of kings; He
is God's Son." The girl murmured
something in Persian, of which Miss

Lamb only caught the word "ass."
"What are you saying?" she asked,
fearful that it might be mockery.

"It says in our Koran," was the answer, "that Jesus rode on an ass, and I never before understood why." And she listened thoughtfully to the rest of the lesson. We cannot but hope that this involuntary testimony of the Koran may be instrumental in enabling her to receive Him as her

own King.

'Miss Lamb has great hopes of another of her pupils, formerly taught by Miss Mulvany. She is a very delicate woman, but takes in the Biblelessons eagerly, and has just read through the Gospel of St. Matthew. As they read together the account of the Crucifixion, tears stood in her eyes. Miss Lamb sang, "Oh, come and mourn with me awhile," and she seemed thoroughly to enter into it. We cannot but think she is a believer, as she never brings forward any Mohammedan objections. Her mother is ill, so she is shortly going away to her for six months, but we trust she will take the Gospel with her.

'Several of us were asked to a wedding at Matya Burj, and requested to bring our little book harmonium. The bride was a pupil of Miss Martin. Though native musicians were there, we were asked to sing hymn after hymn, they themselves joining in the chorus, and even listening to the words being explained. We do not suppose such words had ever been sung before

at a Mohammedan wedding.

'From Matya Burj we had two interesting candidates for confirmation: a man named Jehan Gir and his wife. The wife was baptized last year with her two boys. She is one of our joys, being always so bright and glad to see us. The couple come regularly once a month, all the way from Matya Burj, to the Lord's Table. The husband is a bright example of what a working man can do among his own class. We call him our colporteur, and supply him continually with portions of Scrow-

ture in three or four languages, and he sells them in his spare time. He also gives away a number of

'There is an increasing desire among the Mohammedans to read our Scrip-They often ask for Gospels, and in one of Miss Martin's Zenanas a man even bought a New Testament from her, and the husband of the pupil there now wishes for a Bible. you ask, dear friends, that the Word of God may be blessed in this house, and that we may have the joy of seeing that household coming out on the Lord's side.

'Our thanks are due to Mrs. Robertson for so kindly giving us a free grant of Bibles. It has been the greatest boon, and we prayerfully await

the result.

'We must say a few words about the Hindustani service, which the Rev. Jani Alli holds every Sunday morning in the Old Mission Church, at 8 o'clock. Inquirers are constantly seen at these services, and Mr. Alli's simple earnest addresses can be understood

by all.

'One of the inquirers attending this service is a Tamil, who can speak English and Urdu, having been several years in Calcutta. He has asked us to teach his wife Christianity, as she is very anxious to be baptized with him. This is a somewhat difficult task, as she cannot speak Hindustani at all. She is, however, very quick and eager, and has begun to learn Roman Urdu. The Scripture lesson is given by means of a picture, and a Christian ayah, living near, comes in to interpret for us. Hearing last week that the 'Bari Mem' was not well, she made her husband promise that if she did not see the mem in church, he would let her go to the Mission House.

'On the Monday morning she arrived, looking beaming, and bringing with her an ayah, who had been to England and knew a little English, as well as Tamil and Hindustani, so between the three languages we managed a conversation. A younger sister accompanied them, who was very much interested in the pictures. We longed to photograph the group, the pupil sitting on a stool, the ayah and a little girl on the ground at her feet. We told the stories attached to the different pictures to the avah in Hindustani, who then repeated them in Tamil to the others. Generally before she had said many words, the bibi would smile, nod her head vigorously, and proceed to finish the story in Tamil, showing she had read the Bible well. One picture, illustrating the Shepherds of Bethlehem, had a particular attraction for our bibi. Pointing to the light in the heavens, she said, "Our hearts must be pure and clean if we want to go up that shining way." On being asked, how could our hearts be made pure, she answered, with hands folded, looking upwards, "Jesus Christ can

make them so."

'We had a second visit from the Tamil bibi in the same week, bringing with her another Christian ayah, who could talk English well, in addition to her sister. Some more Bible pictures were shown. When she saw one of Abraham offering up Isaac, she said, "That is what God is asking me to do. He wants to know if I love Him and will make a sacrifice for Him." She was asked what sacrifice? She replied, "To give up my old belief in idols and serve the Lord." She then eagerly asked when she might be baptized. She was questioned very closely as to what Baptism meant, and why she desired it, and whether she trusted in Christ as her Saviour. Looking up so brightly, she said, "I love Jesus, and wish to be His servant and to obey His commands. If Jesus Christ is not my Saviour, I have no other." She was told the Rev. Ireland Jones must be consulted, as her husband is being prepared by him. Mr. Jones thinks, for several reasons, they had better be on probation a little longer. This case is a great encouragement to those who

have schools, for this woman was for six years in Mr. Macdonald's Mission School at Madras, where she received a Bible, Prayer-book, and Hymn-book, and the seed sown there is now springing up and bringing forth fruit.

'C. A. M. HARDING.

' Sept. 19th, 1887.'

MISS E. V. CLARK'S REPORT.

'As the year draws to a close, we, who stood last October on the Mildmay platform, would like to tell those who then so greatly encouraged us by their prayers and sympathy how it has fared with us since.

'For myself, I can only say that my first year in India has been one of great enjoyment. The text given me by a friend, when leaving the home of my childhood, "It was but a little that I passed from them, but I found Him whom my soul loveth," has proved

abundantly true.

'The welcome we received from the missionaries, who housed us in Ceylon and Madras on our way out, exceeded anything we could have expected—truly we felt it good to belong to the "Household of Faith"—but when we reached Calcutta, I found, indeed, a second home awaiting me. The C.E.Z. and C.M.S. missionaries seemed like near relations, whom only the accident of space had prevented my knowing all

my life.

'A fortnight after my arrival I had the joy of welcoming two old Training-House friends, Miss Harding and Miss Valpy, with whom I had hoped to spend Christmas at Kapasdanga, but Mr. Clifford had other plans for me. I could not help agreeing with him, that study was almost impossible in the cold season in Calcutta, I only spent a month in Calcutta before I was despatched to Lucknow. I seemed just thoroughly at home in my new sphere, and the thought of going again among strangers was not pleasant. But Dr. Alice Marston and the other I.F.N.S. missionaries were kindness itself, and I feel that-though meeting in India is most uncertain—we are friends for life indeed. It was a most helpful three months in every way. The quiet

time for study, hearing Hindustani all around, and the meeting with so many different missionaries, who continually turned up at Lucknow for a day or two, as well as the sight of the work of the C.M.S. and I.F.N.S., were a great benefit. I had the special privilege of witnessing the baptism of a convert from Dr. A. Marston's hospital, and of seeing two others who were baptized shortly after my departure.

'But in spite of all the delights, spiritual, social, historic, and artistic, of Lucknow, it was with a very happy heart that I returned to my own sphere of work. Our house may, indeed, as one of the C.M.S. missionaries has dubbed it, be called the "Sardine Box," from its size and the number packed into it, but it claims the name no less for the oil of love and unity that keeps

all happy inside.

'Since Miss Mulvany's departure, I have had seven pupils of my own, whom I have visited fairly regularly twice a week. When I first went, I could hear their lessons-with occasional uncertainties over vowel-points-and read a few verses from my Roman Urdu Bible, but conversation was impossible. Now, however, we are really able to talk to one another. Miss Roseboom has a Bengali pupil in one of my houses, so my four pupils there have the advantage of a Bible-lesson from her once a week. Another of my pupils is often too busy to read, but never too busy to listen to the Bible and a hymn. A little while ago her brother brought home a wife, and this was made the excuse for special "hymns of joy"; "Joyfully, joyfully onward we move" being a particular favourite.

'Some may say, "What business have you to be teaching when you have not passed your first examination?"

But I have only spent two mornings a week in teaching, and I have found going alone among those who do not understand English an immense help in picking up the colloquial. People have told me to learn conversation from my munshi, but I find that many of the words he uses are quite incomprehensible to these poor ignorant women.

'Also I have the pleasure of telling you that I have tried for my examination this week, and a note has just come from the Rev. Jani Alli to say that I have "passed a very satisfactory one."

'EDITH V. CLARK.

'CALCUTTA, Sept. 16, 1887.'

BARRACKPORE.

At our last Dismissal Meeting, when Miss Boileau received the Committee's Instructions, before sailing for Barrackpore to reinforce our staff of missionaries, this station was described as 'presenting an epitome of most of our missionary agencies — school-work, Zenana-work, village-work.' Many of our readers will remember hearing from Miss Good, during her visit to England, not only of these different agencies, but also of the Converts' Home, which is a special feature of interest.

MISS GOOD'S REPORT.

'It is now nearly a year since my return to Barrackpore; it is pleasant, with the recollection still fresh in my mind of happy intercourse with the home workers and friends of the Society, to write some account of the last ten months' work.

'There is nothing very remarkable or striking to record; there has been no decided awakening in any of the villages we work in, no *numbers* of people coming forward for baptism, yet the work has been going on quietly and steadily.

'Yet we have had our alternations of joy and sorrow, our encouragements and discouragements, our advances and hindrances, our causes for thankfulness, our reasons for humiliation.

'There was the joy of my being brought back safely to the Master's work, the reunion with all my dear fellow-workers, and with the converts and little ones belonging to them. The joy of finding how good and gracious our God had been to those on whom special responsibility had rested during my absence, of hearing, with few exceptions, how nicely all had gone

on, how little sickness there had been. etc., etc. Then followed visiting all the schools, and noting progress, and giving the dolls and other nice presents with which kind friends at home had so abundantly supplied us. The joy, too, was great of seeing on a Sunday in March (the last occasion when we had our good friend the Rev. Dr. Baumann with us, before his return to Europe) the last member of the Nawabgunj family come forward to avow his faith in Christ, and become, with his wife and sons, who had been previously baptized, one in the hopes of the Gospel.

'None of our own pupils have this year come out to be Christians, but we have had the happiness of seeing the blessing attending the teaching of God's truth by others, and to receive into our home one convert with her little girl from the American Mission in Calcutta, and another, quite recently, from Howrah.

'Another great satisfaction this year, for which we heartily thank God, is the standing firm of some of our converts in a time of special temptation. When

the opportunity to return to their own relations has been given for a second time, the choice of Ruth has been made, "Thy people shall be my people,

and thy God my God."

'We have marked, too, with deep thankfulness, signs of Christian life developing some advances in the ways of holiness among our teachers; some results, as we hope, of the Bible-classes held by Miss Pantin and myself for the teachers and converts. To God be all the praise, for we are only His instruments, and the power is altogether His. To speak of our trials: one has been Miss Sandys's removal to Calcutta, and the consequent loss to our work, in particular, the check thus given to the Nyhattie branch. We had hoped, with a full staff of workers, not only to carry on effectively all that was then open and well started, but to extend direct evangelistic efforts for more of the many thousands within our reach. Then came the call for a transfer, and sorry as we all were, we felt it was from the Master, and could not be put aside.

'Another trial befell us in April. Four of our horses were attacked with that painful and almost always fatal disease. In five days our stables were nearly emptied. We felt quite bereaved. No one was to blame, it seemed: that was a certain amount of comfort, and many others in the station suffered with us. Horses are a necessity, for it is impossible to walk to and from our schools and Zenanas. Must we close our work for a time? or should we hire conveyances for a while, and set about collecting some money to purchase new horses? We decided on the latter course. We raised a collection in the house, to which all contributed something; we asked our school-children for pice, and our Zenana pupils for small offerings, and sent round an appeal to the European residents in Barrackpore and the neighbourhood, and we were greatly cheered by the ready response from those who were not our regular

subscribers. We were able to send up to our Secretary in Calcutta Rs.276; not sufficient to supply all our need, but a considerable sum. We received much kindness from the military veterinary surgeon when the horses were ill; he used to come twice a day himself, and often sent between whiles his servant to inquire after them, and all from goodwill, for he declined afterwards to take any remuneration.

'And now a few particulars of our present staff and our different branches of work, viz. Schools, Zenana visiting, direct evangelistic work, and converts.

'Staff.-Beside Miss Pantin and myself, we have, for superintending the schools and teaching in some of the Zenanas, Mrs. Chalke, Miss Wrangham, Miss Wright, and Miss Adams; Miss Mendies, who teaches English in the Christian Girls' Schools, three Bible-women, Rebecca, Mookada, and Joanna, and fifteen school-teachers. We require more, but this is our present number. We have lost several during the last few months, and all the gaps are not yet filled up. Shorno, who has been working for many years, had four months' leave from January, and, for the sake of further change, has since been working with Miss Haitz at Bhagulpur. We hope to have her back at Christmas. Mary Dey, who was one of our best Zenana teachers, left us in July for the sake of being near her son; Ruth was transferred to Dum-Dum to work in the Mohammedan 'school, now under Miss Harding; Raj Coomarie, a young teacher, has been married, and one or two others from various causes have left. Miss Thomson, who used to be on our staff, has been with us again for a few months, and we have been most thankful for her ready help. It is arranged that she should join the Mohammedan branch of the Calcutta work after the holidays, as family claims point to her residing there, otherwise we should have been glad to keep her with us.

'Mrs. Chalke, our oldest worker (she

has been with us since 1875), is having her well-earned leave this year. She had three months in the beginning of the year, and when the weather is pleasant in the North-West Provinces will finish her holiday. As will be seen from her own report, she has much cause for encouragement in the way God is blessing her work among the children.

'Miss Wrangham has continued the superintendence of the Bhâtpara Upper and Lower Schools. There has been decided improvement in both. Bhâtpara is a difficult place to work in. Many fathers of the school-children are priests, and very bigoted. I was delighted to find, when I examined the schools in February, how many Christian hymns the children had learned and how intelligently the elder ones had taken in the leading truths of the Bible.

'Miss Wright has charge of the Biddabatty and Katalpara schools; to each she goes once a week, and the other days she takes the converts' class.

Miss Adams, our new worker, has charge of the Gatipara, Rorrah, and Talpookur schools. She is a beginner yet, but is getting on nicely, and we are particularly pleased that she should be on our staff, as she is a relative of Miss Gomez, who formerly worked so

earnestly in this station.

Schools.-Since the 1st April we have added one to our number and now have 13, with an average roll number of 326 pupils. We all feel the importance of our school work, and therefore, while longing to do more in other branches, we do not wish to let go or even lessen the hold we have of the children in our different villages. There are some present results from this work, and we look for more by and by. One mother said to me lately, "I have heard so far about Jesus Christ from my little girl, and now I want you to tell me the whole story." Another Hindu mother testifies, "All my girls pray morning and evening," and we hear also of children reading

their books and repeating their hymns, etc.; so we know, through the little ones, light is being carried into dark homes.

'Zenanas.-Regular instruction for a longer or shorter period has been given in seventy-five houses during the year, and many occasional visits paid to others. With what result? Much remains unseen, much teaching seems to be in vain. Yet we know God's Word shall not return to Him void. Many express pleasure in being taught. and say, "Yours are good words," but do not follow them. Some seem awakened; now and then'a pupil dies expressing faith in what we have taught her. One will say, "I want to come out, but there is this reason and that reason. I am afraid." Another will say, "I do believe, but there is my old mother, how can I leave her?" or, "My husband will not hear of it." True, there are many hindrances in the way of Hindu women becoming Christians. Yet, ought we not to see more results from the teaching of the truth? Where is the power of God's Spirit? Then come solemn considerations-Are there hindrances that might be removed? Are we, the workers, in any way to blame? Is it our weakness of faith, or inconsistencies? Friends at home, pray for both workers and work, that the power of Jesus may be mani-

'Special Evangelistic efforts.-We have done but little of what we hoped this year, yet, thank God, something has been accomplished. In February two days were spent at a place called Chogda, an hour and a half by train from Barrackpore; and gathering little companies of women around us, we told them simply of the true way of salvation. In April, at what is called the Swinging Festival, a large number of people were to be seen in the villages of Nawabgunj and Echapore, and a party of four of us and a Christian man-servant went among the people, talking to any that would listen, distributing tracts, and selling books. It

was not so good an opportunity as the former, the weather was hotter, the people had only come out for an hour or two and were anxious to see the fair and make their purchases. Yet seeds of truth were scattered, and who shall say that many of these may not spring

up and bear fruit?

'In July, at the Juggernath Car Festival, at Serampore, thousands and thousands of people went to the fair that is held for nearly a fortnight, and during that time many visits were paid by a number of our party, to talk to the women, give tracts, etc. Three or four always went together. The object was to reach as many people as possible, simply tell of Christ, and point them to Him. And many did hear, and often passed on looking as if they would fain hear more. Many hundreds of tracts were given away, and over a hundred hymn-books sold. They had attractive covers and were only I pice, and Hindus are particularly fond of poetry. The result of such efforts we must indeed leave to the Great Day to disclose.

'CONVERTS' HOME.

'We have had a smaller number in our Home than for some years past. This is not altogether a matter for regret. as, for one reason, three who were pupils in it last year are now teachers in our schools. The three that I refer to are Kheroda, Christadassie, and Beraj (see vol. vii. pp. 28 and 29). Their names will be familiar to many who have followed the history of our Home. as they have all been with us more than three years. There are, at present, only three in the class, Kaminee, who has been with us two and a half years, and who is making nice progress; Golap, a young widow, placed with us by Miss Hook of the American Mission; and Shoshi, a widow, who has placed herself under our instruction for two or three months, paying her own expenses. She sold some jewellery that she might be able to come in this way. She is not yet baptized, but we have every reason to

hope that she is taught of God, and will soon be ready for that holy rite. Golap is also a very nice woman, truly a believer in Jesus, and a very intelligent pupil. She has a little girl named Nogin, whom she brought with She and Shushilbella (Beraj's little girl) are about the same age, and they are very great friends. Kheroda's little boy, who is now three and a half years old is still everybody's pet; he is growing a fine little fellow, and is very intelligent for his age.

'We had a pupil from the London Missionary Society for a few months, but she was not very satisfactory and her health was bad, so I had to ask the lady who sent her to remove her.

'Katromoni, the elderly woman sent by Mr. Santer of Krishnaghur, has been with us all the year (see vol. vii. p. 29). Poor old thing! we feel very sorry for her; both her eyesight and her mind are sadly failing, and there is no hope of her being able to do anything for her support. We are hoping before long to welcome some more converts to our Home, as will be seen from Miss Pantin's and from Mrs. Chalke's reports: two widows have planned to come to us before the end of the year. God give them the grace needed to take the final step, and separate from heathenism.

'And now in conclusion, let me thank all our kind friends at home for their gifts of work, dolls, and other things, and especially for the prayerful interest that I know is taken in our work. And let me ask for continued and earnest prayer that more and more all may be done for God's glory, and that not only one here and there, but many may be quickened by the power of the Divine Spirit and brought into union with Jesus. We are looking forward with hopeful expectation to the Winter Mission, praying that it may indeed be a time of quickening and reviving to many-ourselves included.

'BARRACKPORE, Oct. 4th, 1887.'

'FANNY GOOD.

MISS PANTIN'S REPORT.

'Looking back over the past year of work, it divides itself into two portions—October to February, and

February to September.

'The first four months were spent variously. October, in superintending white-washing and house-cleaning. In November our workers came back after a month's holiday, and we settled down for our cold weather Mine lay chiefly in the Converts' Home, and the general superintendence. On November 24th we welcomed Miss Good from England—a day of great rejoicing to us all, and our Christmas festivities followed quickly. Then I went away for a month's pleasant holidays, spent partly at Taljhari with Mr. and Mrs. Cole, and partly at Bhagulpore with Miss Haitz. And so the first portion ends.

'In the second, I have been in my old work, which may be divided into

two parts:-

'I. Outside. In the villages, especially, though not exclusively,

Adpoor and Nawabgani.

'II. Inside. In the Teachers' Bible Class, the Servants' Class, and various household duties to help Miss Good.

'Outside. If we may judge of a whole field by one or two patches, then truly we may say that in the Barrackpore work—not to speak of that which does not pertain unto us—there is cause for thankfulness and expectancy. Yet even more cause is there for earnest prayer, and faithful, persevering labour. These blades are very tender; if they are not watered and tended they will certainly die. And the number of places where no seed has fallen yet is appalling to think of.

'We give thanks that there have been days together in which we have never gone out to a village without heart-dealings with some one or another.

'The School is, as usual, the centre of the work in the village and neighbourhood. Other things may be interrupted, but the school always goes on. Through it we are able to get into the houses in the most natural and simple way, both as visitors and teachers. To the school the old girls, the grandmothers, the aunts, and sometimes even the mothers come.

'It would take long to relate the many quiet talks we have had there; to tell of one mother who told of her many anxieties, and went away with the words "Casting all your care upon Him, for He careth for you" in her heart, and came back two months after to say, "He has wonderful power! I called upon Him, as you said, and that which I hardly dared hope for has come to pass. It is all His doing"; of another mother with whom we pleaded to bring up her child in the right path; of last year's school-child, now a widow, who stole in to hear about the Saviour she loves; of the woman from a distant village to whom the message seemed all new, and who took with such delight a tract for her daughter-inlaw who could read. These and many others have their own history and circumstances, full of deep interest, did we know them all.

"The Adpoor teacher says:—
"Hardly a day passes that some one does not come in to whom I can say a word or give a tract."
Some of these brief conversations are excellent, both in tone and argument.

'Lastly, the school is the missionary's refuge, when sun, rain, or mud prevent visiting, when the women are busy and cannot receive her, or when she herself is too tired to venture to new houses.

'The *Prize-givings* were very bright, the jackets and dolls appreciated, and many "salams" sent to

kind friends in England. The children in both schools deserved their presents, which were graduated

according to their progress.

'The Teachers are the same as last year; in Nawabganj, Shoshi, the convert, in whose house the school is held; in Adpoor, Shanto, also a convert, who lives in the Mission House, and is sent to her work each day.

'In Shanto's case we see the elevating and refining power of Christianity specially illustrated. Few who saw her seven years ago would have thought the uncouth, often sullen, girl, would have developed into this self-possessed, trustworthy teacher. She has much cause for thankfulness in the attitude which her mother and brother, who live at Agurpara, have now assumed towards Christianity.

'She has a good influence on the school-children, and their parents respect her. Several of the children pray with more or less regularity, and also by gentle and obedient conduct, give reason to hope that they have indeed received of the spirit of Christ. There has been an average of about sixteen present daily; considering the size of the room, the time, and the teacher's capacity, this is very fair.

'In Nawabganj the numbers have varied much. At times we have had about thirty regularly, then again a passing wave of opposition has reduced our number to fourteen. The children there were presented with a little Jubilee gift of a Gospel each. It would be interesting if we could trace the history of those twenty-six Gospels. We heard of one or two elder children reading them morning by morning; of others giving them to father or mother, brother or aunt. In most families there was some one who could read. In a family in which there appeared to be no one, the child said: "Mother had wrapped it up carefully and put it at the bottom of the chest till she (the child) could read."

""That is right," replied the teacher, adding, "If the seed is preserved with care, who knows when it will please God to give the increase."

'In both schools we give the picture leaflets of the "Children's Special Service Mission," which are much appreciated. From time to time we give each child a tract "for

mother."

'Baptism.—Shoshi's husband was baptized on March 6th, 1887, thus making the whole family one in Christ Jesus. The old man's devotion to Hinduism had been wavering for some months, but the turning-point was during a severe illness in August He called incessantly upon Ram to help and cure him, but only grew worse. One Sunday morning his eldest son affectionately adjured him to give up Ram, in whom there was no help, and call upon the all-powerful Saviour. He listened quietly, then said: "Lord, have mercy." The son brought his Bible, and read and explained to him some of Christ's miracles of healing, to all of which he listened, only ejaculating, "Lord, have mercy," at intervals.

'An hour or two afterwards they were told of a remedy which, with God's blessing, proved effectual. From that day he never again took the name of Ram in his lips, nor did any kind of idol-worship. His disposition, too, has undergone a very great change. Dr. Baumann, who baptized him, said on that occasion: "I never saw a man so changed. Poor fellow! he used to look as if he were possessed with an

evil spirit."

'Truly "great is our God, and great is His power"! We ask for earnest prayer as well as thanksgiving for him and all the family, that they may be increasingly blessed and a means of blessing.

'Our opportunities are growing in Nawabganj. Women who three years ago would not look at us, now invariably expect a word of greeting; boys run after us for tracts, and our Biblewomen, Mokoda and Joanna, visit in several houses. Another good Biblewoman would be able to visit many more. Mokoda is already fully occupied in other places; and Joanna is rather timid in going to new places. Shoshi pays a few visits in her spare time, but cannot go far. Sometimes neighbours come to her "to hear about your religion," they say; "it seems very good, and we want to understand it."

'In February 1887 her family guru (spiritual guide) came from a considerable distance to bathe in the Ganges (Hugli) at Nawabganj. Teacher and disciple had not met for several years; now their position was to be reversed. A few words of kind inquiry drew the confession from the now aged man that, though seeking peace in many places and ordinances, he had found none. "Is it possible to have peace if the Prince of Peace Himself does not give it?" was the reply. "What you say is true," returned the guru; "tell me who is the Prince of Peace, and how may I get to Him?" Shoshi spoke with him long, and the message seemed to come as water to a dry and thirsty land. He stayed there three days, during which time he came twice a day for instruction. I had the opportunity of speaking to him, and he listened with the greatest attention. "A new heart," he murmured, "a new heart, yes, that is what I require; this heart is utterly bad. I have done so much wickedness." And again: "When shall I know that my sins are forgiven?"

'He left Nawabganj, saying he had certain property that he must sell, and that he would come back in two months and be baptized. We have prayed for him much, and looked out for him eagerly, but we have neither heard nor seen anything of him. Perhaps he is dead, for he was afflicted with leprosy; perhaps he has been hindered; perhaps he has been baptized in some Mission nearer to where

he lives. We cannot tell, but we still

pray for him.

'As a contrast, we may mention one or two to whom the Word has been, or is, but "as a savour of death unto death." For one the day of grace is over. Ganoda, who once seemed as eager to become a Christian as Shoshi, left her home in the beginning of 1884 to marry a member of the Brahmo Somaj (see Reports, Jan. 1884 and Jan. 1885). A few months ago we heard of her death. For so short a time did she enjoy the earthly ease for which she had given up her Christian hope.

'Another who was also much impressed at the same time as the two others, refusing to follow then her convictions, has by degrees gone back into Hinduism. But her conscience is

evidently ill at ease.

Another woman, still a pupil, is most unsatisfactory. She and her husband have for years been saying that they will embrace Christianity. The chief hindrance, according to their account, is the separation which would follow between themselves and their eldest daughter, who is married. Yet this year they have given their second daughter in marriage, thus binding themselves with a fresh tie.

'I have mentioned these latter cases that prayer may be stirred up for the classes they represent—the backsliders and the double-minded listeners.

'Regular Zenana Teaching has been carried on in Nawabganj and Adpoor, also in Shamnugger and Jogotdol, which adjoin Adpoor. I have also paid occasional visits to the Biddabatty Zenanas, in which Mokoda has laboured very faithfully. The number of houses regularly visited has at no time been large. The highest in one month was, I think, fourteen. Yet among the pupils there is a large proportion of whom we may speak most hopefully.

One day in Holy Week, when holding up to the women in four houses successively "Christ and Him Crucified," six women out of the nine or ten with whom the missionary conversed, freely declared their faith in Christ as the one and only Saviour. One woman added, "Where will you find anything about a Bengali deity" (i.e. a deity whom the Bengalis worship) "giving his life for us?" This woman has taught her little son "Gentle Jesus, meek and mild" (in Bengali). Another of these six in a time of overwhelming sorrow found her nearest approach to calmness in hearing her friend read to her "about God." The friend, after much searching of heart, has decided to come forward for baptism. May she be given grace to persevere!

coccasional Visits.—Besides regular visits for teaching, occasional friendly visits for conversation have been paid. We could wish to do more of this work, but it is that which seems to get most easily squeezed out. Every year the way seems more and more opening for it; and many, who through fear, ignorance, conceit, household cares, or other causes, cannot or will not receive teaching from us, will welcome

a friendly call.

'One day, going thus to visit the parents of a Nawabganj school-child, I was hardly seated in their house when an invitation was sent to come in next door. There about seventeen women and girls quickly assembled, and for more than an hour we had a most interesting conversation on reli-

gious subjects.

'Going back, by agreement, to the first house, I read to the mother and four or five other women. I then went on to a third house, only five minutes' walk from the other two, and there from fifteen to seventeen women came and listened for an hour. This one day's work shows how much might be done had we time and strength for it.

'Perhaps some friends think that we have laboured so long in Nawabganj and other villages near, that all the people must have heard of Christ.

This is very far from being the case. What we have done is but as a drop in the ocean.

'If we include the forty women to whom I spoke that day, and the families of the school-children as coming indirectly under our influence, we may reckon that we have had dealings with about two hundred people in Nawabganj this year. What are two hundred in a population estimated at 5600? On the occasion mentioned it took me half an hour to walk briskly through by-paths and short cuts from the school to the house where I was going; and all the way there were houses and lanes, with other houses in them, on both sides, and I might have walked half an hour in almost any other direction, starting from the school, without getting out of Nawab-

ganj.
'The same missionary who has the charge of the work among the women in this "village," has also Adpoor, with adjoining Shamnugger and Jogotdol. (This is exclusive of Biddabatty, which is on the other side of the Hugli.) Another village, Echapore, lies between Nawabganj and Shamnugger. The places follow one upon the other without break - Nawabganj, Echapore, Shamnugger, Adpoor, and Jogotdol. I am sorry that I have not the means of ascertaining the populations, but Shamnugger is more important than Nawabgani, and Echapore not less so. Some years ago we were turned out of Echapore and Shamnugger; but this year we have again had a little work in

Shamnugger.

'We have two teachers for schools, and could instruct about fifty children. A teacher for the Zenanas three days in the week, and one missionary. That is absolutely all among these thousands of people. Moreover we are responsible for these people, for, because we work among them, no other Society will do so; therefore they must hear from us or from no other source (except indirectly through husbands or in visits to relations).

'Now I would not advocate suddenly beginning a house-to-house visitation in these places. This might stir up opposition and stop the work we have. But I could wish, most earnestly, that we had sufficient workers to follow up the natural opportunities which come in our way, to follow up the chance conversations, to visit the homes of the children, and then the other homes we should pass on our way. A good Bible-woman could do much; but such women are hard to meet with; it is necessary rather to train them, by practice, from among our own Zenanateachers, and this again requires the missionary.

'Yet even the work which is going on, inadequate though it is, must be curtailed next year. Far from lengthening our cords and strengthening our stakes, we seem rather to be compelled

to draw in.

'Since it was necessary to transfer Miss Sandys to Calcutta, the Nyhattie work has had no one to take her place; and Miss Boileau, whom we hope to welcome in November, will certainly not be able to speak the language by April (when I take furlough), or for several months after. The Bengali teachers will do their best, but they need the support and help of the English missionary. This is the end of my sixth hot season; and I have failed too much in health this year to hope to be able to stay out another.

'It is not the case that in our older missions all the village people have heard the Word of Life. Many, many have never heard of it; others have heard a little, but do not in the least understand, and in many hearts the seed needs watching and tending, else

it will never take root.

'I have written all this for two reasons: First, to stir up more prayer and interest in our older missions; Second, in common honesty. I cannot tell of work that is going on without also giving a glimpse of the vast amount yet untouched. "There is very much land to be possessed." May

we have faith and patience to go in and possess it!

Indoor Work.—As I have not been strong enough to go out as much as usual to the villages, it has been a double pleasure to have the indoor work of the classes for the Bengali teachers who live in the house, and the Sunday Class for the servants.

'The Teachers' Classes have been held, as last year, three times a week. It is truly a privilege, which many of those who hold up our hands so faithfully at home might envy, to gather round us these ten women, and remember that ten years ago seven of the number had no claim to the title of Christian. They listen with great interest, and I believe our hours spent over God's Word are profitable as well as pleasant to them.

'The Hindu and Mohammedan Servants' Weekly Class has devolved upon me since Miss Sandys left us. The attendance is very regular, and the attention generally good. Several understand the meaning of "the wordless

book."

'A week or two ago they willingly repeated after me a very short prayer until it was committed to memory. This is an advance, for a few months ago they had been too frightened of one another to say the words, and had made the excuse that they were "too stupid." I have learned a little Hindi, so as to teach them in a language they understand.

'I would conclude this, my sixth report, with a note of deep thanksgiving to our faithful God for His many mercies and great loving-kindness through these years; specially in that He has counted me worthy of this most holy work, and been pleased to preserve me in it.

"Fear Him, ye saints, and you will then
Have nothing else to fear:
Make you His service your delight,
Your wants shall be His care."

'ETHEL PANTIN.

'SIMLA, Oct. 3d, 1887.'

MISS SANDYS'S REPORT.

'Resting for a while, with most loving friends, up among God's beautiful mountains, where "the gleam, the shadow, and the peace supreme," fill one's heart with grateful love to our Father, it seems in a way fitting to take a retrospect of the year, and to thank kind friends at home for their help and prayers which have followed and encouraged

'This year's report will be rather like a piece of patchwork, a little piece of work here, and a little piece there, bright and dark spots

worked in side by side.

After my return from Cevlon last November, I continued superintending the schools at Gatiparah and Nyhattie, and visiting, as before, in the villages round Nyhattie, the interest becoming ever deeper and deeper. During December, owing to a good deal of fever and illness amongst the school-children, I got entrance into several new houses in looking them up. The Wednesday nights were spent at our little mission house in Nyhattie; the Bible-reading with the seven teachers who live there, filling all our time between the evening meal and bedtime.

'At Christmas the schools were examined and the rewards given. The dolls, etc., from loving friends at Harrow and elsewhere, were charming, and greatly appreciated.

'In Bhatparah, all the people had become very pleasant, and quite looked on me as a friend and no stranger, except in the part called Thakurparah, where live the wellknown Bhatparah Pundits and their families, who still hold aloof. Often I would stop before a house and have a talk with the Greehini, and after sympathising with her in some household trouble, go on to talk of higher things; soon an invitation would follow to sit down in the mud

verandah, and then some of the neighbours gathered in, or some passing stranger would put down her heavy kolshi (waterpot), and stand listening while the "wonderful words of life" were told. One specially friendly old lady, Didi (elder sister), as we called her, was always glad to give us a seat and call in the neighbours. She had one frequent visitor, and the burden of her talk was, "I know we should serve God, but I find my mind is double. How can I get a single mind?" Our Saviour, no doubt, had many such people before Him when He said, "If thine eye be single, thy whole body shall be full of light." Again and again I have been struck with the almost identical repetition of St. Paul's words, "I know that in me dwelleth no good thing, . . . the evil which I would not, that I do."

'A good deal of trouble and sickness and death drew out one's sympathies in not a few cases. One pupil, a very poor woman, whose eldest boy had been the cause of much anxiety, was also much upset by having her poor little hut broken into-" On the great puja day, too, and O Mem! I had been down to the river to bathe, and made puja to the thakurs, and yet that very day the thieves took away all I had." I told her the history of Elijah and the Prophets of Baal. She seemed struck by it-"True, the gods I serve did

not hear my cry."

'Another pupil, formerly a schoolgirl, lay dying for several weeks. Towards the end she could not speak more than a word or two, but would say, "Talk to me," and we would repeat verses and pray beside her.

'On January 10th, I was sent to help Miss Sampson for ten days at the C.M.S. Girls' Boarding-School in Calcutta; during that time we had the pleasure of seeing Mr. Wigram.

'Early in February the Biblewoman, Rebecca, told us of a great mela, or religious fair, to be held at Chagdah at the time of the moon's eclipse. After prayer it was decided that we should go there, to distribute portions of Scripture and tracts, and talk to those with whom we came in contact. Miss Good, the two Biblewomen, Rebecca, and Mukhuda (the latter is supported by friends in Canada, who would certainly have been much cheered could they have seen her earnest face, and heard her loving words), a Christian manservant, and myself, started by train in the early morning. At Chagdah we were indebted to the kind hospitality of Mrs. Beglar, the mother of a former worker of our Society, some vears since called to her rest. After breakfast we walked down to the ghaut, grateful for the shade of bamboos along the dusty countryroad. We exchanged greetings with one and another who passed, or walked along with a little company of women, till at last we came to the river, trying to say a word in season to these travel-stained pilgrims, many of whom, no doubt, were weary in mind as well as body. There were many coming and going, and our books were eagerly taken, and a good many portions sold at one pice each.

'The Christian servant, our one-eyed Molukchand used his opportunities well; he talked to men and Babus so nicely, and was very bright and helpful. Our throat and lips began to get very dry and parched about two o'clock with the incessant talking and the heat, for the sun was strong; so presently we sat under a tree and ate some plantains, and Molukchand brought us a curious woody-looking root, which proved most refreshing, having juice like water. We did not attempt to stand up and preach, but went in and out among the crowd, though sometimes we could not help knots of men asking questions and

listening. The women were shy, so we found it best to let the Biblewomen go in among them.

'A long trudge took us from the bathing ghaut up to the mela proper. It was evident that all had not come simply to work out their own salvation, hundreds were there only to market and see the gay booths, and many a bright fairling was taken home to delight the children. We did not linger long, as Miss Good had to return to Barrackpore that evening. Molukchand went with her, to return to us next morning with a fresh supply of tracts and leaflets. The Biblewomen and I slept at Mrs. Beglar's: the feeling that night as we three knelt together before lying down to sleep was of almost unmixed joy and gladness, at being sent to tell the good tidings of a full, free salvation. But the next day, which we spent at the mela, when we saw the booths sheltering some hideous idol, or a courtyard, surrounded by bamboo posts, in which some play was being acted descriptive of some of Krishna's foul deeds, or a little further on, a so-called holy priest, sitting under a peepul-tree to receive homage, with throngs of men and women giving their pice and offerings-the cry seemed to rise unbidden to one's lips, "Lord, who is sufficient for these things?" "Whence can a man satisfy these men with bread?" And looking back at those two days now, and thinking of the great longings for pardon and peace that must have drawn that crowd together, the words come to mind:-

"The air is heavy with cries of pain, And burdened with sighs and fears; "Tis an army of suffering struggling on, And the way is wet with tears."

'Surely it is for us to go out into the highways and market-places, but how can we do this often unless we have more workers?

'EMILY G. SANDYS.'

The story of the gradual dawning of the day at Barrackpore is continued by Mrs. Chalke, Miss Wrangham, Miss Wright, and Miss Adams. Gladly would we send out these records of their faithful work into the world, to make known the wide doors of opportunity and the urgent need for help. But our limited space makes it impossible to print all the welcome news from each individual worker.

Mrs. Chalke tells of the majority of the girls in her school at Deparah, voluntarily and bravely assembling before school-time to unite in seeking God's blessing, and waking each other early in the morning for private prayer, whilst one little child has endured frequent beatings for the Name of Jesus Christ. Can we deny that the righteousness of these unbaptized children exceeds that of many who glory in the name of Christian?

Miss Wrangham writes of improvement in her schools, both in Upper and Lower Bhatparah; her Zenana pupils, who each receive two visits a week from herself, and two from a Bible-woman, also "show a fair interest in Bible-teaching." Missionaries, however, generally agree that childhood is the most hopeful time.

Miss Wright's charge has been two schools, Katalpara and Biddabatty, and teaching three days a week in the Converts' Home. One of Miss E. Mulvany's pupils is the teacher of the Biddabatty school; she has been successful in so winning the hearts of the mothers of her little pupils, that they often come to school too.

Miss Adams, who began mission-work nine months ago, sends her first report. Three schools, Gatipara, Talpookur, and Rorrah, are under her care. She meets with the difficulties which have become familiar to our readers, notably the school-girls' marriage and seclusion just at the age when they begin to value study.

Late Arribals

FROM INDIA, CHINA, AND JAPAN.

EPORTS from the three Eastern Empires where our Society has stations, which were due in November, have only reached us in time for our January number. Waiting for good things often enhances their value, but these reports will be welcomed for their own sake. From Trevandrum Miss Blandford writes of a year remarkable in the history both of this native State and of our own Empire; she tells also of the approach of 'her silver wedding with the Society.'

From Foochow, Miss Newcombe briefly reviews her first year in the Foreign Mission Field; and from Nagasaki, Mrs. Goodall writes of a year shadowed indeed, as was mentioned in our last Number (vol. vii. p. 332), and yet full of promise, for the work she regards as so small has already borne fruit.

TREVANDRUM.

MISS BLANDFORD'S REPORT.

'Again the time has come round to give our home friends some account of our stewardship; and a compulsory holiday of a week for the Malayalim festival of Ohnum (pr. Aunum) affords an opportunity for the writing of this annual report. Fourteen days ago we entered on the Malabar year of 1063, a date which appears to convey one back to the age before the Norman Conquest.

'In Malabar reckoning, however, the era from which time is computed begins with the upheaving of land, probably the effect of volcanic agency which caused the formation of the territory of Travancore. The legend, according to the Puranas, is as

follows :-

'Parasu Ramen, the sixth incarnation of Vishnu, asked the god of the Sea to allow him to reclaim a certain territory from the ocean, and, on permission being accorded, flung his sacrificial wooden spoon lengthwise from Cape Comorin northwards, whereupon a tract of land of many miles extent suddenly rose from the sea. He called the newly acquired country Kerulam, established cities, towns, and villages, and invited Brahmans, as well as three other castes, to inhabit them. To the former he gave sixty-four villages and other liberal grants of land. It is from this epoch that the Malabar era commences.

'The Namburi or Malayalim Brahmans, who probably first came to Travancore at this time, have undergone little or no change in manners, customs, and religious observances during this long period of 1063 years. They have contemptuously refused all

intercourse with Europeans, rejected with scorn Western learning, arrogated to themselves the position of gods upon earth, and uttered fearful maledictions on all who ventured to

dispute their authority.

'Though the majority of them live away from towns to avoid the pollution of contact with other castes, they come to the capital in great numbers on the recurrence of the sexennial feast of Murajabom, as well as to perform ceremonies connected with the different events in the lives of the Royal Family. On these occasions they are sumptuously entertained for many weeks at a time, and dismissed with costly presents. Each succeeding ruler of the land, however enlightened he may be by modern culture, yields to the demands of the Namburi high priests, reverencing them with a superstitious devotion worthy of the unlettered sovereigns of a thousand years ago.

'They are well-formed men, fair, and with good features, and on festival occasions, when clad in pure white robes, with gold bracelets on their arms, present an imposing appearance. Their presence in Trevandrum is, however, much to be regretted, as many an act of wrong to women and subsequent desertion is the result. I hear on good authority that they are not prospering as a class; can we wonder at this? Whenever did greed of gain, idleness, and disregard of the rights of others bring true happiness to any community? "Those who walk in pride God is able to

abase."

'This is the year for their reappear-

ance in crowds for the Murajabom, which is to be held in November and December. Both the Maharajah and Dewan, who celebrated the last, have passed away, the lavish gifts bestowed on the priests in return for their prayers having failed to ensure for either that blessing so earnestly coveted by Orientals—a long life! This year's observance of the ceremony will be the fourth during my residence here.

'I am thankful to record that the school, begun as long ago as 1864, is still flourishing in the same old palace in the Fort, where it was first assembled. The number of children on the roll has now reached 148, 51 of whom are still learning to read Malayalim, and have not yet begun English. The attendance has been on the whole satisfactory, the average of every month this year being higher than that of the corresponding month of 1886. Still I cannot say much yet in praise of the regularity of the little Brahman girls-their numerous feasts, fasts, and ablutions; their presence at the weddings of all their many friends and relations, and their frequent return to their own districts in the Tamil country are great interruptions to their studies. They come back to me after these long absences with curious notions as to the probable result of their learning English, the gossips at the weddings having filled their young minds with alarm lest they should die in childhood or be left widows at an early age.

'Their idea of God is that of a terrible Being always on the watch to cause them suffering, and ready at any moment, if not appeased by offerings and sacrifices, either to slay or injure them. What a contrast to the God of love in whom we trust!—"ready to forgive," "plenteous in mercy," "slow to anger," and as a tender father pities his children, ever pitying those who fear Him. The Son of God, who took the little ones in His arms and blessed them, is indeed

different from any deity of the Hindu pantheon.

'Most of the girls in our Malayalim school have studied with praiseworthy diligence throughout this year. In December three of the first class went up for the Special Upper Primary Examination in Malayalim; two passed—one in the first class and the other high up in the second. The subjects were Indian History; General Geography; Arithmetic, up to vulgar fractions, including Indian weights and measures; Malayalim Grammar and Dictation, besides Needlework.

'There was great grief and disappointment over the little Nayar girl who failed; for in some subjects she was quite equal to her classmates. Her frequent ailments were, I imagine, the These chief cause of her failure. particular Malayalim studies were carried on without prejudice to their English lessons, which went on as usual. All three scholars-the two Navar and one Christian girl-are now teachers in the Fort School. Our Christian Munshi, who has been with us for six years, deserves great credit for his part in preparing them for the examination, and he is now working hard with another class of nine, some of whom will, I hope, be presented next year for the same test. He has won the confidence even of our Brahman friends, who, as a rule, dislike male teachers for their elder Our Bible-lessons have been continued as before-five in the morning of each week and two in the afternoon. Last year and the first quarter of this one we went through the Acts of the Apostles with the highest class; papers for examination were kindly set by Rev. C. H. Malden. who gave an English Bible as a prize to the writer of the best answers. His weekly lessons are still continued, and much valued. We are taking the Life of our Lord this term. In the afternoon I have been reading the two Books of Samuel with lmy first class, for the chief incidents of which they

have been prepared by their last year's reading of Line upon Line in the second class. Monday is devoted to Bible repetition in their own language, for which a special prize is given. We have made but little change in the working of the school since last year; there are now eleven classes in the upper and two in the lower room, taught by a Munshi and ten female teachers, nine of whom were trained in our school. We have no further need for an East Indian matron.

'Our Tamil school has been entirely in Miss Minnie Gahan's charge, assisted by a Munshi and two native Christian women. The numbers have lately fallen off, owing to the openly expressed desire of some of the elder scholars to become followers of Christ. This they have not been allowed to do, and have been withdrawn by their parents. We can only trust that the truths they have learned may bear fruit in love and peace and goodness in their homes, convincing all that oppose, and contrasting ignorance and darkness with spiritual light and knowledge.

'The Mahratta school has increased a little; yet even now we have but twenty on our books. Some native friends tell me it is because the house in which it is held is too far off; and I have, therefore, been trying to find one nearer to Chendetta, the Mahratta Brahman quarter, but unsuccessfully.

'My little scholars are now all Sudras, but none the less intelligent and interesting. Like the Malayalim Sudras, they are allowed to take the lead in female education, but I am convinced it is only for a time: we shall soon have the bright little Brahman girls pushing to the front, and winning prizes for diligence in learning, like the rest. The onward movement is too strong to be resisted; time only is needed to break down the old barriers raised by ignorance and superstition; the lifegiving healing wave grows larger and longer, and will at length burst open

the floodgates, and reach to every secluded home, however high and dry it has been kept for ages. Faith and patience are what God's workers in this land chiefly need. Why are we so constantly complaining that we see no result of all our toil? "One day is with the Lord as a thousand years, and a thousand years as one day." "The Lord is not slack concerning His promise." "My word shall not return to Me void;" and we must believe it and act as if we did.

'On February the 16th and 17th we commemorated Her Majesty's Jubilee. and many a loyal heart responded to the invitation to rejoice that our beloved Queen-Empress had been spared to enjoy so long a reign. On the previous day we assembled all our children in the Fort School to the number of 193, and gave to each one a small coin called a fanam, rather less than fourpence in value, the gift of the Sircar. The division was as follows :-

> Fort School. Tamil, . Mahratta, . 17 193

'We then dismissed them for a three days' holiday. One hundred and one guns were fired at sunrise on the 16th; there was a review of the Nayar Brigade at 6.30 A.M., a service in the English Church at 8, a public durbar at 4 P.M., and a state dinner given by H.H. the Maharajah at 8 o'clock, with an exhibition of fireworks afterwards. The next evening a dinner was given at the Residency; the public gardens, and indeed the principal streets of the town, were beautifully illuminated, and the band played.

'His Highness has sent two exquisitely carved trophies in ebony and ivory, together with a model in pure gold of a mandapam, or temple porch, as gifts to Her Majesty. The designs are not only Oriental but characteristic of Travancore, and the workmanship is excellent. H.H. the Junior Rani has also sent an oilpainting of a Nayar woman, executed by her brother-in-law, a noted artist. It is interesting both as a work of art

and a type of the race.

On March the 28th of this year we had our annual prize-giving, H.H. the Senior Rani presiding, and with her husband showing the warmest interest in the whole of the proceedings. We were happy, too, in having the presence of the Resident and Mrs Hannyng-I feel I owe much to the frequent visits of these kind friends, who seldom drive past the Fort School in the early morning without coming up to see the children. They are away now on a visit of three months to Europe, but we hope soon to welcome them back. The contributions to the prize-fund this year of H.H. the Maharajah and native friends amounted to Rs.138, Rs.3 less than last year; while the cost of the prizes amounted to Rs.207, An.5, as against Rs.147 of last year, so that the drain on our resources for this item alone has been considerable. While on the subject of gifts let me not forget to thank heartily kind home friends who sent us such beautiful dolls for our Christmas treat of 1886. It is impossible to describe the pleasure they gave to the children. We distributed them as usual through the "Post-Office" after games and other amusements had employed the early hours of the afternoon. This treat and the New Year's garden-party, to which no one is invited, but to which hundreds come, both parents and children, are my two greatest enjoyments of the year, and I should be very sorry to miss them.

'On last New Year's Day, from 6 A.M. to 7 P.M. a constant stream of visitors of various castes and creeds appeared, and many were the pleasant conversations with old scholars. Under the trees we sat on chairs, benches, or mats, the younger children playing about round us,

swinging by turns or scrambling for sweetmeats. Our little girls are quite as playful as English children, and are great adepts at what they call para kulli, throwing up stones in the air and catching them, like the old schoolboy game of "knuckle bones." The Brahman girls dance and play with sticks, keeping time with their voices in the cleverest way: this requires much practice, and has to be carefully studied with masters : it is called Rohlatum and brings in a good deal of money to' the performers, who are much sought after to attend weddings and other festivals; they are generally young children of supple, graceful figures, and very active in their move-

'Houses .- We have, including the five palaces visited by turns almost daily, over 350 on our list. There are four Bible-women, three Malayalim and one Tamil, constantly at this work. Their united visits for 1886 amount to 2760. I go with them to their houses as often as possible, and am rejoiced to find nearly everywhere eager listeners and, in some places, earnest seekers after truth. Our inquirers are not all women, and we have visits from more than one Nicodemus. It is pleasant when distributing tracts in a Brahman street to be asked again and again for more and more, and to be told, "I have read your Bible and Pilgrim's Progress, and I like them." I much regret that I am able to go so seldom, for if I only had time to repeat my visits oftener I think much good might be done.

'Our Tamil adult scholars have been sadly neglected this year, owing to the absence of the elder Miss Gahan, who was ordered away on medical certificate in January, and has not yet returned. The Bible-woman Gnanammal has visited eighteen of these families by turns daily, and I have gone with her occasionally, but I feel very much out of my element when I have to speak through

an interpreter.

'The Society for the revival of Hinduism has been very active here lately. Sunday lectures are delivered by a Shastri in the Maharajah's College, and I believe well attended, while streetpreaching and the distribution of Hindu tracts are also tried. Great efforts are being made to bring Christianity into contempt. The Cross of Christ, which is our glory is the great stumbling-block. They ask how we can trust in a God who died, and they do not understand that His having borne the punishment of our sins is our title to reconciliation with God. Then again we are told that men embrace Christianity from a desire to eat beef, etc., and a good deal of surprise is shown when we reply that true religion has nothing whatever to do with food, that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

'We try to make them understand that we have no wish that they should change their food or clothing, as both are suitable for this climate, but we desire that their hearts and minds may be changed by the indwelling of God's

Holy Spirit.

Village work .- We have done but little in this direction, but it is the less to be regretted, as Rev. S. Mateer, of the L.M.S., and his agents have been unusually active this year. A visit which I paid to Cape Comorin some months ago gave me an opportunity of sowing a little seed by the wayside. It is fifty miles from Trevandrum, and is reached by bullock-cart. The only house fit for European habitation is the Residency, a fine substantial building in good repair, but almost destitute of furniture at the time I inhabited it. The view from the verandah of a splendid sea, dashing with great violence against two large rocks at the extreme point of the Cape, is enchanting, and walks on the beach are made interesting by the great variety of living creatures, such as hermit and other crabs, sea-urchins, cuttle-fish,

etc., as well as the peculiar garnet, iron and rice sand for which it is famous. The inhabitants are numerous, chiefly Brahmans, who have congregated round a temple dedicated to Kunya Kumari, the "virgin daughter"; and at a little distance Tamil Sudras whose white conical stones for worship are to be seen on all sides; while further off is a fishing village occupied by Roman Catholics. The morning after my arrival I was visited by a Brahman, whose little sister-in-law attended the Fort School, and who most obligingly undertook to be my guide to the chief objects of interest in his village. I went out with him in the evening, and he conducted me to the door of the temple, then being lighted up for puja, out of which myriads of bats were flying. I was of course not allowed to enter, but passed down the village street to where the great wooden car stands in which the god is placed at the Arat festival, that he may be carried to his sea-bath. It is quaintly carved, and takes five hundred men to drag it through the streets. It is probably very ancient.

'Another day I went to a second temple where a Brahman was holding a school, and, with his permission, gave a picture leaflet to each one of his scholars and a Gospel of St. Matthew to himself, and he immediately began to read it in a loud voice. I stood at the entrance, which was boarded up to keep off intruders, and had some conversation with him on the subject of the book.

'The bright little village children, both boys and girls, as well as grown-up people, came frequently to see me during my stay of six days; and wherever I went I found tracts and gospels gladly received. I hope to go there again before long and take one or two of my good Bible-women with me: this time, to avoid expense, I went alone, simply for a trial trip.

'And now let me make an earnest appeal:—In five more days I shall have completed my twenty-fifth year of service in Travancore. September 15th,

1862 was the date of my marriage to the Society, and my silver wedding ought I think to be commemorated. May I have five hundred silver rupees for this purpose? I propose to spend them in building within this compound, a spacious, commodious house for my native fellow-helpers, to be not only a comfortable dwelling for them, but also a Home of Hope, a refuge for any dear women who may wish to join them.¹

'I think I can see in the future a little cloud, and though now no bigger than a man's hand, believe it will grow and result in showers of blessing. The house may be a year in building, and by the time it is completed who knows

but that the answer so long delayed may come at last. At least, I think we should make some preparation for it, and imitate the little girl who took her umbrella in a time of drought, when going to a meeting to pray for rain. I have thought long and deeply of this plan, and ardently hope the Committee will help me to carry it out; it is connected in my mind with the coming of the deputation from the C.M.S., to which I am looking forward with bright anticipations. May they be by God's grace abundantly realised!

'AUGUSTA M. BLANDFORD.

'FERN HILL, TREVANDRUM, 'Sept. 10th, 1887.'

Since this report was received, the Governor of Madras, Lord Connemara, has paid a visit of three days to Trevandrum. He showed a marked interest in Miss Blandford's work, and spent some time in her Fort School. The children of the three schools were assembled to the number of 181 in the Fort Palace, and he asked many questions about them. Miss Blandford says:—

'I met him twice at dinner, and on both occasions had long conversations with him. His visit has been a great help to our work, for he spoke of it in terms of appreciation to H.H. the Maharajah and both Ranis, and such help is greatly needed now, for more than usual opposition has been shown lately—great efforts have been made to draw away the pupils of the Fort School. A scholarship of Rs.5 each monthly has been promised to 12 girls for two years by the Director of Vernacular Education in connection with their large Girls' School, held also in the Fort; one only, however, of my first class has been tempted away.'

CHINA.-FOOCHOW.

MISS NEWCOMBE'S REPORT.

'It is now eight months since our arrival at Foochow, and very happy months they have been. God has been very good, and Him we would thank for all the blessings surrounding us, not least among them, loving friends we have found among the missionaries, whose hearty welcome has been followed by unfailing sympathy and help.

'Our time has been occupied in the study of the language, and this I would emphasise; the Chinese language is not an impossible barrier. Difficult it is; day by day we discover more difficulties, but, with God's unfailing help, and patient continuance in study, it can be grasped and used by men and women to carry the message of love to a people who do need that message if ever a people did. It is a work of time. Only yesterday I was told it would be at least three years before we could hope to be independent of a native Bible-woman in

talking to the heathen; among Christians we can work much sooner, their previous knowledge giving them a key

to our meaning.

'As yet our intercourse with the Chinese has been necessarily limited. The women in Mrs. Stewart's school we meet from day to day, and talk with as far as our limited vocabulary allows. And one pleasant anticipation of work in the country is meeting these old friends again when they scatter to their distant homes. Mrs. Ling (Chitnio), the Chinese matron of the school, speaks English, and she has been a warm friend ever since we came. With Mrs. Ahok we have had much pleasant intercourse. We spend Friday afternoons with her; we help her in English and she helps us in Chinese.

'As yet we have only been in two heathen houses of the upper classes,

and then only as spectators, being quite unable to manage any conversation, except a few polite phrases of greeting and leave-taking. The women from the villages round have often come to see us since we moved into the new C.E.Z. House, and some who live very near, we already know quite well. They say they will gladly listen when we can tell them our message about Jesus and His doctrine. These months have been a time of preparation. When we are ready, work on all sides is waiting-work that would fully occupy many more lives than ours. We have hopes and expectations with regard to it which we pray God to fulfil. If there is one thing more than another we thank God for in His dealings with us, it is bringing us to Foochow in His service.

'I. NEWCOMBE.'

JAPAN.—NAGASAKI.

MRS. GOODALL'S REPORT.

'This has been a very sad year to us, and the loss we have had in the death of two of our number, who at the beginning of the year, to our eyes, seemed so likely to be active workers for a long time to come, has, of course, checked the progress we

were hoping to make.

'We are now about to recommence our various classes, as the hot season will, we hope, soon be over, but from the beginning of August till quite the middle of September, if we were able to teach, we should certainly have no pupils. As yet, Nagasaki is in so many ways behind Tokio and Osaka; in those places women of all classes are eager to be taught, but here we have to hunt for them, and up to this time not very successfully; still I think a change is beginning.

'During this year Mrs. Hutchinson has kept up the classes commenced last year by Mrs. Maundrell and Miss Brandram, and is intending to recommence the work directly it is cool enough for the ladies to come. Mrs. Hutchinson's party meets twice a week for needlework of various kinds, always concluding with a Scripture lesson, to which they listen politely and attentively, though as yet we cannot say profitably.

'All I can manage is to teach English to a few ladies who come to me in the afternoon, four times a week. I hear of a few who are wishing to come, and am hoping to begin again with three or four next week. I am glad to teach English as a means of teaching something better, but much cannot be done unless we have some missionary ladies here who can give their whole time to the work.

'The wife of one of our catechists has also a small class of workers, which we are hoping may reassemble.

^{&#}x27;I am writing in rather an unsatis-

factory way of what we are hoping to do, but wishing my letter to be in better time than it was last year, I must not delay till we begin work. Of my own special work, my little school, I have, as may be expected, not much to tell. I have much reason to be satisfied with the behaviour of my family during the year past. It was a great happiness to me that during Mrs. Maundrell's sad illness, when of necessity I was absent for the greater part of each day and night, my girls were so good that they gave me no trouble or anxiety, which shows a great improvement in character, and is, therefore, very encouraging.

'In April, one of my girls was married to a catechist of the S.P.G. Mission at Kobe. I was glad to hear lately from the lady under whom she is working that she gives good promise of being useful. I have very pleasing letters from her in English.

'My first pupil in Japan left me to return to her home at Kumamoto two years ago. Sorry as I was to lose her, I should have been still more so, but the Christian spirit has been more active at Kumamoto than elsewhere in Kiu Shiu, and I felt that she would have help from the visits of our missionaries from time to time. She very soon made her way as a teacher, and is a great help to her parents, who, like most of our people, are very poor. Now she is giving great satisfaction to Mr. and Miss Brandram as a head-teacher in a school connected with our church at Kumamoto. She is also useful in playing the harmonium. The spirit in which she works is a great happiness to me, and I may venture to say a reward for some years of care. I have been very much pleased also with letters from one of my girls who is visiting her sister during the holidays, in an outof-the-way part of the island-Hiuga. The sister's husband (a Christian) is a schoolmaster at a small village in Hiuga. My pupil writes with much

pleasure of a visit Mr. Brandram has made quite recently, when four adult and her sister's baby were baptized also telling me that she has been teaching her sister knitting and other things she learned here. This girl came to me only two years ago, unbaptized, but I had reason to believe a Christian in heart. Not very long afterwards she begged for baptism, and when after examination Mr. Hutchinson was quite satisfied, I gladly consented. The story of my pupil and her sister, the schoolmaster's wife, is interesting. Soon after I began this school, I was asked to receive their eldest sister, who was very intelligent, and soon became interested in Christian teaching. After she came to me I found that she was engaged to a young man of very advanced views and opinions for those days, who wished his wife to be educated; she had not been with me long when her father died, and she was ordered home-longing to return to me. She married, and soon afterwards died, not baptized, but in God's providence her coming to me certainly led to the conversion of her two sisters, the younger of whom is still my pupil. She is a very good girl, and though not very clever, I trust her life may be useful.

'A great pleasure in a year of much sorrow was the visit of Mr. Wigram

and his son to Nagasaki.

'I was very much encouraged by Mr. Wigram's approval of my desire to keep the school decidedly Christian as the best means of really training up Christian girls. Perhaps in all his travels it was the smallest and most humble school he saw, but he visited us very kindly, and the girls will not forget his coming.

'The Women's Bible Class and our little Sunday School have gone on

steadily throughout the year.

'I hope our doings are very small compared with those you will hear of from other parts of Japan, and we shall trust to make some advance during this next year. If, like the mouse in the fable, we are but making a few holes in the thick net of heathenism and ignorance, which still holds Japan tightly bound, we can be thankful that even so small a part is permitted us in the great work still to be done. 'ELIZA GOODALL.'

Home Etems.



T the Committee Meeting of October 1887 a letter was read from an anonymous donor, offering £250 a year for ten years if the Society would send two ladies to Pekin or its neighbourhood.

It was resolved to thank the writer for his noble offer, and to institute inquiries at once as to the location.

A resolution was passed to accept Miss Edith Lillingston's offer of service to join Miss Thom and Miss Anna Smith at Bangalore, without any charge whatever on the Society's funds, all the expenses being defrayed by a friend. The proposal was sanctioned to send Miss Fanny Butler to Kashmir next spring, to be accompanied or followed by one of our Mildmay trained medical ladies.

Dr. Andrew Jukes attended the Committee in support of the application made by the C.M.S. for the establishment of a Female Medical Mission at Dera Ghazi Khan. The Committee assured Dr. Jukes of their hearty sympathy and their desire to do everything they could to comply with the request of the C.M.S., but at present it was impossible, and next year it must depend on the state of their funds and the number of medical ladies available.

The gift was reported from the Rev. W. Hooper of 100 copies of his book on *Christianity as Contrasted with Hinduism and Islam*, which appeared well adapted as a manual for young missionaries, and the Secretaries were instructed to convey the best thanks of the Committee to Mr. Hooper for his kind gift.

At the Committee Meeting of November Mrs. Skipwith having resigned her seat in the Committee, as she was unable to be so regular in her attendance as hitherto, her resignation was accepted with regret, and she was appointed a Vice-President of the Society.

An application from Miss Blandford was granted for 500 rupees for a Native Women's Home, to be built as a memorial of her twenty-five years of service as a missionary of the Society. (See pp. 42, 43.)

At the December Committee the Venerable Archdeacon Matthew,

Bishop Designate of Lahore, was introduced to the Committee, and expressed his hearty appreciation of the work of our missionaries in the Punjab. He also promised his best assistance and support to them when he reached his diocese.

The arrangements were reported of the United Prayer Meeting of various Zenana and Foreign Female Missionary Societies, to be held on Friday, January 6th (see *Home Item* 3), and it was resolved to invite the Rev. James Cornford to represent the C.E.Z.M. Society on the occasion.

A resolution was passed to grant 600 rupees to the Calcutta Mission towards building a school at Dirzieparah.

The Committee resolved to thankfully accept Miss Lonie's proposal to return at once to the Punjab as an honorary missionary, to allow of Miss Wauton's return home.

2. The safe arrival has been reported of the three outward-bound ships, Khedive, Belgravia, and Clan Grant, which landed a large company of missionaries, including those of our own Society, as well as the band of eight missioners of the Special Winter Mission, in India. A letter has been received from the Rev. Robert Clark, mentioning a meeting for united prayer on the arrival of the missionaries to the Panjab. Satisfactory accounts have been sent home by several of the travellers of a pleasant voyage, in spite of rough weather in the Mediterranean. The following letter from our Clerical Secretary was written to our Chairman, General Haig:—

'Nearing Port Said, 31st Oct. 1887.

'MY DEAR GENERAL HAIG, — At the request of my brethren of the "Winter Mission" band, I write to tell you, and through you our many friends at home, of God's great goodness to us.

"Our ship's company is in itself
"a sign of the times." It is certainly most remarkable, probably quite unique. Out of 150 passengers in the saloons, no less than 50—one full third—are leaving in the service of the King. Of these, 24 are going to India, 23 to China, and 3 to Palestine. Arranged according to Societies, the list stands thus—C.M.S., including "Winter Mission," 22; China inland, 10; English Presbyterian, 5; American Presbyterian, 2; Free Church of

Scotland, 2; S.P.G., 3; Baptist Missionary Society, 2; British and Foreign Bible Society, 2; Mildmay, 1; Private, 1.

From the first moment of sailing it was manifest that a deep spirit of union and communion pervaded the missionary band, and our excellent commander, Captain Loggen, has most kindly arranged that we may have frequent opportunities of meeting together for conference and prayer. Twice every day we assemble by regular appointment - each morning at eleven o'clock for the shortened Church of England service in the larger saloon, and each evening at 8.15 for a prayermeeting, at which any present heartily unite, as time may permit; and never, surely, were Sunday services more blessed or more truly means of grace

than those which for the last two Sundays we have been permitted to enjoy.

And besides all this, there are frequent little gatherings of four or five together, just as many as one cabin will hold, to lay before the Lord the special work to which these may be going forth, or to study the Word in reference to the great missionary subject, or to plead for dear workers already in the field, or for loved ones left behind, or for committees and secretaries and managing bodies at home. And yet again the daily converse, one by one, with those whose hearts, under widely differing surroundings, have all been fired by the same blessed Spirit with the same love for souls and the same zeal to be helpers of the kingdom of our glorious Lord, is beyond expression helpful and encouraging.

"We beg our brethren at home to be very earnest now in prayer; for surely rich blessings are at hand. On every side there seems to be "the sound of abundance of rain." But two things especially strike us in the missionary band with which we sail. One is the evident desire after a wholehearted consecration to the Master's service; another is a sense of the privilege and responsibility of trying (Eph. iv. 16) to knit the body together by "that which every joint supplieth." We are, for example, to have this evening a missionary conference (we hope others will follow), at which Sir Fowell Buxton, our Treasurer, will preside, and at which those who have had experience in the field will be able to impart of that gift to those now first setting forth. All this "maketh increase of the body unto the building up of itself in love." All this means blessing. We have felt we ought to let our friends at home know this; for the Khedive is only one of many ships sailing this autumn with missionary bands on board; and now, surely, is the time, when so many are going forth, for the Church at home to be more than ever on her watchtower of intercession, expectation, and hearkening for His voice who is most surely sending forth His commandment upon the earth, and "whose Word runneth very swiftly."

We unite in affectionate greetings to the Committee. — Ever sincerely yours, GILBERT KARNEY.

'Major-General Haig, R.E.'

- 3. Attention is called to the papers sent out with this Number, giving the order of the proceedings of a United Prayer Meeting, in connection with the Week of Prayer, for the outpouring of God's Holy Spirit on Woman's Work in the Foreign Mission Field, to be held (D.v.) in Exeter (Lower) Hall, on Friday, January 6th, 1888, at 3 p.m. Representatives of various Missionary Societies will be present and take part. It is hoped that, wherever it is possible, the friends of this great work will be present, and that united meetings will be held in country districts, to remember the London gathering in prayer.
- 4. In order to increase the usefulness of the *Daybreak Workers' Union*,¹ it is proposed to start a library. Gifts of interesting books bearing directly on missionary subjects, or of money towards purchasing them, will be very gratefully received. All contributions to the Library should be addressed to Miss Sandys, C.E.Z.M., 9 *Salisbury Square*, *London*, E.C.

¹ See page 9.

- 5. All friends who have any spare copies of the January-February Number of *India's Women* for 1887, will greatly oblige by sending them to the C.E.Z.M.S. Office, 9 Salisbury Square, E.C. The Society will gladly buy them at 2d. each.
- 6. The following means of aiding the Society's funds has been kindly devised by some English friends in France. A box of cut flowers will be sent post free, on receipt of 2s., by Mrs. Pauline Simpson, Antibes, France.
- 7. Painting Union.—Subject for January-February to be chosen by each member; the passage illustrated to be stated.
- 8. A meeting for Prayer and Praise, open to all friends, will be held (p.v.) at the Society's House, 10 Maresfield Gardens, on Monday, January 30th, and on Monday, February 27th, at 3.30 p.m.
- 9. With great regret we hear of the death of Dr. Wilder of New York, which took place on October 10th, two days before the date appointed for his return to mission work in India, and two days after he had transferred the editorship of the *Missionary Review* to the hands of Dr. A. T. Pierson. Our sympathy is with those who are most closely connected with the late earnest friend and supporter of all Christian missions. His daughter, Miss Grace E. Wilder, is known to many of our readers as the writer of the little book, *Shall I Go?* which has been republished by our Society. The November-December Number of the *Missionary Review* for 1887, which announced the death of Dr. Wilder, contained the following kind notice of our Magazine:—

'We hope the beautiful Zenana Magazine, India's Women, is finding its way into many an American home. The prayer corner, giving special requests from missionaries; the regular reports and repeated mention of

the name of each worker; and the flyleaf, giving a tabulated report of the entire work of this Society, render increasingly valuable each Number of this gem of magazines.'

- 10. A sale of work for the C.E.Z.M.S., will be held (D.V.) at Acton, in February. Contributions of work will be gratefully received by Mrs. Franck, Tecoma, Rosemount Road, Springfield Park, Acton.
- 11. 'Happy Sunday Hours.'—A new and interesting method of teaching children some well-known texts, which are printed on 100 cards, packed in a neat case. To be sold in aid of the Free Distribution of

Gospels to the Indian Villages. First Series. Price 1s., postage 3d. All orders must be prepaid, and addressed to Miss F. Swainson, 10 Maresfield Gardens, Hampstead, N. W.

Horeign Items.

NORTH INDIA MISSIONS.

CALCUTTA.—An Indian Lady's first introduction to her own City.

'Last Saturday Miss Clark and I took a purdah woman for a drive! This is how it came about: I was waiting at a house the other day, where a Persian man is inquiring after the truth. He is one of Mr. Jani Ali's inquirers, and at heart a Christian, and wants to be baptized, but Mr. Jani Ali is waiting to find him work first. He had cholera a short time back, and when supposed to be dying his sole trust was on Jesus Christ; he has recovered, and is still the same simple trusting spirit. He asked us to visit his wife, and to teach her; she was very much opposed to Christianity at first, and would not listen to the Bible-lesson, and persecuted her husband; but now she listens most attentively, and I was astonished to find how much she remembered; parable after parable she repeated and gave the meaning. She is also much more gentle to her husband.

'Her great desire was to see something of the outside world, so her husband asked us if we would object to taking her in our carriage. "Of course not," was my answer, "I shall be delighted, but how about shutting it up?

It will be so hot."

"Oh," the replied, "you need not close it, she can keep her sari over her face; call on Saturday."

"We called for her; the carriage was made to go close up to the door, and she darted in like an arrow, while the coachman turned his head the other way. We slid the shutter half way, so she could see out both sides through a slit. We went to post our letters at the General Post Office; she was very much surprised at such a big house to drop letters in, and was very much afraid that Miss Clark and I would both want to get out. She said most touchingly, "You will not leave me long, will you?"

'We showed her the Viceroy's house, the shipping on the river, the telegraph office, the maidan. She was amazed to see so many English sahibs, and mems, and babas. Her face was beaming the whole time; only fancy, she had lived in Calcutta all her life and had never seen it before. She was pretty stiff when she got home from shaking, and talked for days of the

pleasure.

'Poor thing! I hope it will open the door of her mind. One good effect it has had: she is completely won over to us; she is most affectionate now. One cannot help hoping the drive may be a step to something better.'—From Miss Harding, May 23d, 1887.

KAPASDANGA.—Pardon, Peace, and an opened Heaven made known.

'I wish you could have seen my work this morning in a village a short way from this. A very large crowd had gathered round me, when a very old man came forward and asked earnestly, "If I believe in Jesus, will all my sins be forgiven?" And when I told him what peace he would have as well as forgiveness, he asked what would be the proof that his sins were

really forgiven. I told him to pray for God's Holy Spirit, who would give

him proof.

'He was an educated man, and wished to buy a Bible, so I am to take it to him on Monday next. He said he had never heard such news before.

'What we want out here are ten more lady evangelists to work among these villages in Krishnaghur district. It has been a great privilege for me to come and be one of the first to tell these poor creatures of their Saviour, and more than all my work, I like to go to the Mussulman women and tell them that the heaven their prophet closed against them, my Prophet has opened for them.'—From Hon. W. Sugden, Dec. 1886.

JUBBULPORE.—A Lesson on Pearls.

"To show you that Indian school-children think, I will tell you of a talk I had with one class last week. They had been reading about pearls, and as children are often called Mukti (a pearl), I said, "Why are little girls sometimes called pearls?" At first no one answered, so I said, "Tell me what a pearl is like;" they answered, "It is a gem, lovely and clean."

'Then one child called out, "Oh! I know, little girls are called pearls,

because they ought to have lovely clean souls." Then I asked if their souls were clean; they said, "No, sometimes we do wrong; we get angry, and we do not speak truth, and cheat." I said, "What must you do to be made good?" They replied, "We must pray to Jesus to make us clean, and help us to be good;" one girl added, "Then we shall be like pearls, and everybody will love us."—From Miss Branch, March 1887.

PUNJAB AND SINDH.

JANDIALA.—A Voluntary Village Missionary.

'In one village Miss Cooper was surprised by a man, who came to her and said, "I am a Christian." She at once shook hands with him, and he told her he had learned about Christ, and also something of doctoring, and now lives among his own people giving them medicines, and telling them of Jesus. When leaving, Miss Cooper told him where our tents were pitched, and invited him to come over to service on Sunday morning. Accordingly he and his brother appeared.

Miss Cooper read Luke ii., and prayed, after which we talked, and I gave him my Gurmuki Testament, as he expressed a wish for one in that language. We were delighted to meet with them, for it is just what is wanted, that those who become Christians should stay and teach the people

in their villages; though I say it is generally the fault of their relatives and friends that they do not, as when they become "heretics," they are cast off at once, and no one will have anything to do with them. We were much pleased with the way in which this man spoke; he seems earnest, and said that though he gave medicine, he only did it as a means towards getting people to hear the Gospel. We were pleased to hear a remark one woman made on being told that we had not a medicine she wanted, "They have not got it, for they do not tell lies." At first they used to think when they went away without anything, that we didn't give it because we wouldn't.'-From Miss Pengelley, March 1887.

PESHAWAR. - Our Mission Hospital.

'As so many friends are taking such a kind interest in the little hospital here, and as my report unfortunately never reached its destination, I must write a special letter to let them see that their help is thankfully received.

'As this letter is especially intended for supporters of the beds, I must only just mention the other work carried on.

'From the beginning of this year up to the present date, 1792 patients have attended the two dispensaries; 779 being new cases and 1013 old, or those who paid a second visit. 352 medical visits have been paid to those who could not leave their homes either on account of purdah or because too ill to move.

'The mission in Peshawar had to be closed from June until the end of September in accordance with the order of the local committee, but the greater part of June was spent in Abbottabad, to enable Miss Smith to have a little change. The character of the work there is very different to that of our city life here, but I must not enter upon it, or the length of this letter will prevent its being inserted in the Magazine, which would be very grievous. The hospital was opened on November 8th, 1886, by Rev. W. Jukes, who conducted a short service in Urdu.

'When the Bishop of Lahore was here, as there happened to be no patients in the hospital, he was able to go through it, and offered up a very beautiful and earnest prayer for the Heavenly blessing to be poured down upon the hospital and all the mission work in Peshawar.

'Friends have been very prompt in replying to the request for support of the beds, and now all the hospital can contain at present are supported; but this does not mean that help is not needed, for there are other ways of aiding the work; for instance, the support of the Afghan dhai, Zebo, and also of the two girls who have just now arrived to be trained as nurses and

dispensers. They have both just been confirmed, and have at once entered upon their work for Christ, which we must pray they may persevere in. The girls are dressed like hospital nurses, and look very nice in their simple costume. Of course the training takes a great deal of time and attention, but all supporters can have the satisfaction of knowing the patients are well cared for by them.

'I. The "Annie Norman" was the first bed undertaken, and it is supported by Mrs. Unwin, Miss Norman, and friend.

'2. "Ebenezer," Brighton Association, per Miss Tims.

'3. "Weston-super-Mare Association," per Miss Jameson.

'4. "Cyril and Eileen cot," Rev. and Mrs. W. Jukes and friends.

'5. "Montreux," Mrs. Mitcheson and friends.

'6. "Yarmouth cot," by Association at Yarmouth.

'7. "Girton College bed," by the lady students.

'8. "Soham bed," by Association.

'9. "Handel House bed," Mrs. Corke's School.

'10. "Southsea," Association at Southsea, per Mrs. Jackson.

'The difficulties in commencing a hospital in a city like Peshawar are very great. The prejudices of the people are so strong, they often only leave a relative in one night, and if they stay longer it is usually for a few days at the most.

'I will give one or two instances. A woman was brought here by her relations, very ill indeed, and needing the greatest care and attention. She spent a day and a half in the hospital, when her husband and brother came and requested that they might remove her at once, as they were going to a village. This I knew was untrue, and said she would most probably die if removed, but as this was a hospital and not a prison, I could not keep her

by force. So she was taken away,

probably to die.

'A little child with fever was allowed to come in, as I said care and treatment would cure her in a few days. The little girl was put into a nice clean bed, but had not been here more than a few hours when her mother and two men came to take her away. The mother was forcing herself to cry (no tears, but making a great noise), and beating her breast, said her heart was broken, and that she could not live a night without the child. I tried to show her the folly of removing the little girl, but to no purpose; and when I went into the hospital I found the little one had been made worse by her mother's excitement, and she said, "Miss Sahib, let me go, my father has beaten my mother because she let me come here." Of course I could not keep her either.

'I could mention many other cases, -a very sad one, where a poor old woman died because she would not be treated correctly,-but these are sufficient to show how many discouragements meet us in trying to help the people, who are their own enemies

through their prejudices.

'A patient is now in hospital whose eye was removed, and she is only waiting for a glass eye to be given her, when she will leave. She was in the Girton College bed, but has moved of her own accord into the next, the

Weston-super-Mare.

'Three patients, one after another, were removed from the Weston-super-Mare bed by their relations, after being only a few hours or a day in the hospital, so I jokingly said to this patient, her bed should be called "prison," and the next "inn," as she was kept by force of circumstances, while all in the next left very quickly. She said, "To-night I will move into the serai (inn), then I shall go away tomorrow." In the morning I found she had been as good as her word, for she

had changed her quarters!

'She is very fond of hearing me sing and read to her, and has several times said "Amen" (Amen) at the conclusion of my prayer. She has been here some time, and has heard the truth. Pray for her that she may be led to

Christ, the Living Way.

'My Afghan baby, Shereef Ullah, of whom you have often heard, and who would probably have been supported by the Yarmouth Association, was one of the first to be taken in the late cholera epidemic. He was so bonny when I left Peshawar, but was taken ill and only suffered a few hours, and then the kind Shepherd gathered the little lamb in His bosom, and took him home. I miss my little pet very much, but he is safe and happy.

'Mrs. Chapman, the wife of a Colonel who has just lately left Peshawar, gave me a nice folding bed as a present to the hospital. As it is rather large, it has to be put in the room for a special case. It is the "Southsea bed." I trust I shall soon have it and the others all occupied, and be able shortly to write you a more interesting

account of the occupants.

'The hospital has now been open a year, the year of small things, but, dear friends, remember that "all great works are made up of little works well done." Continue to help us by prayers and subscriptions, as you have so willingly done in the past, and may our Gracious Lord and Master give you a rich blessing in your work of faith and labour of love, for He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

'E. L. MITCHESON.

^{&#}x27; PESHAWAR, Nov. 6th, 1887.'

Our Morking Parties

AS THEY APPEAR FROM THE PUNJAB.

T is one thing to look at an object close at hand and examine details, and another to step a few paces distant to take in the general effect. We have carefully examined our Working Parties at home by our own microscopic process, and now they will be presented to us from the point of view of a warm friend of our Society resident in the Punjab. Her experience will be useful in preparing for the autumn:—

'With a view to establishing an Association for the Punjab to be called the Lay Help Association, somewhat on the lines of the Helping Hands Association of the North-West Provinces. I once mentioned a means by which outsiders could help missionaries, viz. to dispose of the contents of their mission-boxes. On this subject a mission lady wrote to me: "I cannot tell you how grateful we should be to be re-lieved of the trouble and worry of constantly looking over prices, sorting, packing and repacking the contents of these boxes. If, as you propose, a lady could take them off our hands entirely, and only send us the profits, it would indeed be a boon. We should be most grateful, and I think the lady, whoever she might be, would not find it by any means an unpleasant task. It would be such a comfort to get rid of all the shop business and only have to think about the more spiritual part of the work which is intrusted to us."

'During my residence of over sixteen years in India, I have endeavoured to help in carrying out these wishes. My experience has led me to believe that the mission-boxes might be rendered still more valuable, and so I venture to send a few hints to the kind organisers and members of the Working Parties at home. Everything we do should be our best. The thought of what made Mary's ointment very precious, may be of use if there is a temptation to thrust in some old-

fashioned pattern, ugly material, badly cut garment, or the leavings of a sale, as going out to India "it will be sure to sell, or at any rate fill up the box."

'On their arrival we can very well tell whether or not we shall have the contents left on our hands to be sent round the station again and again, till they are tossed about and crumpled, and the sight of their return is a matter of dread. After our sale we often send the boxes round the station. This year, in the Hills, we have sent our boxes to the wives of commanding officers, who have sold much for us amongst the soldiers' families. In one depôt all the dolls were bought up at once, and a loud burst of grief ensued when we said there were no more.

'In India people are very critical, and to induce them to buy we must tempt the eye. They are particular as to style, and cut, and finish. The overland parcel post and the Suez Canal keep us au courant of the latest fashions. Again, Anglo-Indians pass so much of their lives in public, that what their children wear at the bandstand or in the Mall becomes the subject of remark. Patterns can be obtained at Buttericks, Regent Street, or from the Queen Office, and might be passed on from one Working Party to another.

'One grand mistake is want of consideration for the different requirements of various parts of India. As a Punjabi, I can speak of our climate.

In the plains in the cold season, and in the hills in the hot season, we require much the same clothes as are worn in England; but this is not the case in Bombay, Calcutta, and Madras, which present an almost tropical climate. There, as a rule, only very young children are found; but, in the Punjab, children are kept out indefinitely. In preparing the contents of the boxes all these facts must be borne in mind.

'To render these mission - boxes more saleable, I have canvassed opinions from outsiders, and they have suggested the following catalogue: "Pinafores, bibs, children's socks or stockings (well-knitted and fine), pretty white wool hoods for baby boys and Muslin and useful pinafores and little frocks, fancy things, hanging pincushions, wall-pockets. Tennis and painting aprons, tea-cosies, pretty pincushions for toilet - table. White muslin hats, sun-bonnets, children's knitted petticoats, hold-alls or tidies for hanging up in a cabin. Holland boot-bags. Ladies' under-linen (well made and well cut), also aprons, gloves, and handkerchief-sachets, and housewives."

Baby hoods and socks should be plain white, or, if a little coloured wool is used, it should be either very pale

blue or pink, or some new and delicate colour. No dark blue, no violet. Work cases, flannel bandages for horses' legs; nightdress-cases. Large linen bags would be of great use in travelling. Ladies' dressing - jackets in flannel and cotton, nicely made and trimmed; also dressing and morning

'I have ventured to write this little paper, knowing that many are only able to offer to God of their labour rather than their substance. Only let no one offer what costs her nothing. By this I do not refer to money. Care in the choice of material, and the work expended on it, cost trouble and time: do not grudge either. On the sale of the contents of mission-boxes, it often depends whether operations are crippled or the missionaries are enabled to do more in extending Christ's cause.

'I have no wish to discouragerather to help and encourage-and in this spirit I trust my remarks may be acceptable. "Speak unto the children of Israel that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering" (Exod. xxv. 2).

Our immediate business must be to prepare such useful and ornamental things as will be most saleable at home, so as to increase the general funds. During the winter months a large variety of knitted and crochet articles can be supplied from the Society's House, and friends are earnestly invited to help to dispose of them either privately or at organised sales.

Braise and Brager.

S a New Year's Greeting to our Missionaries, from those who make this portion of our Magazine their own, we take Col. iv. 12: 'A servant of Christ saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

An unusually large number of requests for Praise and Prayer have been received for this Number. May God send us new labourers in fervent prayer! The C.E.Z.M.S. Weekly Cycle of Prayer may be had free of charge on application to the Secretaries at the Office. Will our readers also search in our missionaries' reports for the abundant special subjects for Thanksgiving and Intercession? Many whose circumstances make active service impossible, may by this means be workers together with God.

PRAISE.

- 1. For the safe arrival of the *Khedive*, *Belgravia*, and *Clan Grant*, and for the mercies vouchsafed to the travellers on board. (See p. 47.)
- 2. Requests for Praise from Barrackpore.—(a) For the conversion and baptism of the last member of the Nawabgunj family (p. 26); (b) for development in Christian life and grace to withstand temptation, manifest in some Bengali teachers and inmates of the Converts' Home (pp. 26, 27).

PRAYER.

- 1. For our Clerical Secretary and all the band of Missioners of the Special Winter Mission, that God may bless them and make them a blessing; and that the showers may come down abundantly on our own mission stations.
- 2. Requests for Prayer from Barrackpore.—(a) For manifest blessing on the several Bible-classes for teachers, converts, and servants; (b) For two pupils in Jogotdol, one in bereavement, the other wishing shortly to confess Christ, who need strength and guidance; (c) For the Nawabgunj family who have all turned from idols to serve the living God, that they may grow in grace and be faithful witnesses for Christ; (d) For the old Guru (p. 32); and for all who know the Truth, but are tempted not to follow their convictions by Brahmo error, the power of Hinduism, or the love of this world; (e) For a young widow at Debpara, a former school-pupil, who wishes to be a Christian.

Other subjects and requests for prayer will be found on pages 18, 22, 23, 33, 43, 48, 53.

The announcement of the death of Mrs. Malaher, of 20 Compton Terrace, Islington, which took place on December 9th, after two days' illness, will be received with deep regret. Mrs. Malaher's work for the Missionary Leaves Association rendered her widely known; missionaries abroad and their supporters at home have lost in her a kind and sympathising friend.

INDIA'S WOMEN.

Vol. VIII.

MARCH-APRIL 1888.

No. 44.

Long Belay.

'THE labourers are few'—and we sit here
Wrapped in dull apathy,
While ignorance and gloom, and fear
And dead monotony,
Enfold our sisters there,
In the far East, as with a great despair.
Yet all the knowledge of their misery
Cannot arouse us from our lethargy.

Or, if it does arouse, too soon is gone
The feeble spark of that desire
That, had we fanned it, might have been a fire
To kindle love for God in some cold heart.
Each of us might have been a chosen one,
Taking our part
In the great work of need,—
Sowing the holy seed.

Too soon the earnest thought
Had passed away;—to cherish it had meant
Some struggle, pain, or loss,
A taking up our cross,
A giving back what God had only lent.
We reckoned not the souls that Jesus bought
Worth so much trouble, so much care,
So many years of toil, or hours of prayer.

VOL. VIII.

Yet, though we would not hear our Saviour's call,

Nor heed the Spirit's voice—

Still comes to us the choice

Of working in the harvest. Though our day

Be now far spent, yet can we still obey.

So may God's message fall

In calm authority upon our ears,

That we may answer, 'Speak, O Lord! Thy servant hears.'

And having heard, O Lord, shall we straightway
Awake from sleep, go forth and work for Thee,
Tell out Thy word of truth and liberty,
Till, in the darkest heart, some piercing ray
Of Thine eternal Love shall surely shine.—
Forgive our sinful sloth, our long delay,
And bless, O Lord, with strength and power divine
Henceforth the workers and the work as Thine.

G. M. P.

Panjabi Ballad.

A LITERARY CURIOSITY.

By A.L.O.E.

HO does not remember the story, which charmed our childhood, of the royal captive whose place of concealment was discovered by his faithful minstrel? Blondel sang part of a lay under the walls of a fortress, and the lion-hearted Richard from his prison continued the strain. The learned tell us that we are descended from the same race as the natives of India; may we not discover our relationship to captive sisters in Zenanas by means of a nursery ballad? If we find that what from time immemorial has amused our blue-eyed darlings has made Panjabi children laugh from generation to generation, a curious daisy-chain will appear to link the nations together.

To amuse some native Christian schoolboys, I had taught one that familiar story of the contumacious pig who would not go over the stile. To my surprise a Panjabi lad present said, 'We have something like that'; and, at my request, he repeated in his own language a story whose peculiar construction showed it to be so closely connected with ours

that it is clear that the two must have had a common origin. I have found since that there are corresponding ballads in Bengali and German—perhaps, in many other tongues. The very curious question which this will suggest to the learned is this, 'Where was the *original* of all these versions composed?' It is not in the least likely that the ballads were imported; what had Germany to do with the Panjab?—what Englishman would have taught the baby-tale to a Bengali? Is it not just possible that the old old ballad may be more ancient than the Tower of Babel—composed by some mother thousands of years ago, before the confusion of tongues?

I took down the story from the lips of the Panjabi, and have made a free translation. It will be observed that the Oriental ballad, though almost identical in construction, is different in some points from that of the West. We may compare the two to the coloured and gilded toy-carriage in the nursery of the peeress, and the plain wooden cart which amuses a Yorkshire farmer's children. In the former, the animal which Orientals view with disgust has given place to a winged bird; we have prince and princess instead of the butcher and the rope to hang him; the dog has vanished, and the stately elephant appears on the scene.

THE BIRD AND THE BALL.

There was a sparrow and there was a crow. The sparrow had a golden ball; the crow had one of mud.

The crow said, 'Sparrow! sparrow! give me your ball.'

The sparrow replied, 'Take it.'

The crow, taking the ball, flew away and perched on a tree.

The sparrow cried, 'Crow, crow, give me my ball!'

'I won't,' quoth the crow.

Then the poor sparrow began to weep, and said, 'The tree won't shake off the crow, the crow won't drop the ball, what can the poor sparrow do?'

She went to a woodsman and said, 'Woodsman! woodsman! cut down the tree.'

The woodsman said, 'What is the tree to me?'

Then the sparrow cried-

(No. 1) 'The woodsman won't cut down the tree, the tree won't shake off the crow, the crow won't drop the ball: what can the poor sparrow do?'

She went to a policeman and cried, 'Policeman! policeman! bind the woodsman!'

The policeman replied, 'What is the woodsman to me?'

Then the sparrow cried-

- (2) 'Policeman won't bind woodsman' (go to No. 1).

 She went to a Rajah and said, 'Rajah! Rajah! seize policeman!'

 The Rajah replied, 'What is the policeman to me?'

 Then the sparrow cried—
- (3) 'Rajah won't seize policeman' (go to 2 and 1).

 She went to the Ráni and said, 'Ráni! Ráni! tease Rajah!'

 The Ráni replied, 'What has the Rajah done to me?'

 Then the sparrow cried—
- (4) 'Ráni won't tease Rajah' (go to 3, 2, and 1).

 She went to a snake and said, 'Snake! snake! sting Ráni!'

 The snake replied, 'What has the Ráni done to me?'

 The sparrow cried—
- (5) 'Snake won't sting Ráni' (go to 4, 3, 2, 1).

 She went to a stick and said, 'Stick! stick! hit snake!'

 The stick replied, 'What has the snake done to me?'

 The sparrow cried—
- (6) 'Stick won't hit snake' (go to 5, 4, 3, 2, 1).

 She went to a fire and said, 'Fire! fire! burn stick!'

 Said the fire, 'What has the stick done to me?'

 The sparrow cried—
- (7) 'Fire won't burn stick' (go to 6, 5, 4, 3, 2, 1).

 She went to water and said, 'Water! water! quench fire!'.

 The water said, 'What has the fire done to me?'

 The sparrow cried—
- (8) 'Water won't quench fire' (go to 7, 6, 5, 4, 3, 2, 1).

 She went to an elephant and said, 'Elephant! elephant! drink water!'

Said the elephant, 'What has the water done to me?' The sparrow cried—

- (9) 'Elephant won't drink water' (go backwards as before).

 She went to a rope and said, 'Rope! rope! tie elephant!'

 The rope said, 'What has the elephant done to me?'

 The sparrow cried—
- (10) 'Rope won't tie elephant' (as before).

 She went to a rat and said, 'Rat! rat! gnaw rope!'

 The rat replied, 'What has the rope done to me?'

 The sparrow cried—
- (II) 'Rat will not gnaw rope,' etc.

 She went to a cat and said, 'Cat! cat! eat rat!'

The cat replied, 'Sister! I'll eat him!'

The cat began to eat the rat, which exclaimed, 'I'll gnaw the rope!'

The rope cried, 'I'll tie the elephant!'

The elephant cried, 'I'll drink the water!'

The water cried, 'I'll quench the fire!'

The fire cried, 'I'll burn the stick!'

The stick cried, 'I'll hit the snake!'

The snake cried, 'I'll sting the Ráni!'

The Ráni cried, 'I'll tease the Rajah!'

The Rajah cried, 'I'll seize the policeman!'

The policeman cried, 'I'll bind the woodsman!'

The woodsman cried, 'I'll cut down the tree!'

Enough: the tree shook off the crow, the crow dropped the ball, and the sparrow had her golden treasure again!

Would I advise missionaries to make themselves popular in Zenanas by reciting such ballads? Most emphatically I reply, No. To do so would injure their work amongst the childish beings who generally much prefer amusement to instruction. When we are entreating India's daughters to flee to a city of refuge, shall we tempt them to attempt a butterfly-chase? But butterflies have their place in creation. I have found the ballad useful at social gatherings of native Christians, bibis or boys; and I think the translation may possibly brighten children's working-parties in England. The fingers may ply the needle while the lips laugh at the Oriental tale; and perhaps some English girl may think, 'India seems made real to me now when I find that brown children and white children like the same kind of stories. I never thought before that Zenanas could be in the least like nurseries at home.'

A Tour in the Mynaad.

HAT is the Wynaad?'

'Oh! the Wynaad is down there.'

The Wynaad became to me a land of mystery. I got a note-book, and wrote down every fact, without exception, that I heard concerning it; and gradually I began to know that it is a vast district; that what is true of one part is not true of another; that it harbours wild elephants and mean-spirited tigers, has streams liable to be swollen, good roads liable to deteriorate, cinchona, coffee, tea, gold-mines not a few (although

very scattered), English households of planters and managers, swarms of Canarese-speaking people, as well as Malayalim and Tamil, a few native Christians who had gone there to get work, and who are cut off from means of grace, and surrounded by heathenism; and the principal places (townlets shall we call them?) are Gudalore and Devala.

I heard also of the visits the native pastors in Ootacamund and Calicut are able at intervals to make to the Wynaad, and I noticed that Mr. Nallathambi, the C.M.S. native pastor here, came back each time sad at heart. It would be too long to tell you how my note-book filled; how the name of the Wynaad took its place in our prayers; how an idea arose of a Christian school at Devala; how the schoolmaster and his young wife came to bid us good-bye, one afternoon in May, the man saying that he 'knew the place was trying, but the Lord's work needed doing there.'

I came back from the verandah into the house with an earnest resolution that, God willing, we would some day get down to Devala, and give the Christian couple our sympathy, if we could give nothing else.

The summer brought other thoughts, other duties; then, rather suddenly, the way opened, and was made very plain, and we went.

So writes Miss Wallinger, one of our missionaries at Ootacamund, and the introduction she gives us to this hitherto little-known district will serve also as an introduction to the journal which Miss Ling, her fellow-traveller, wrote during their exploring expedition.

MISS LING'S JOURNAL.

'Pykara, Travellers' Bungalow, Sept. 10th, 1887. — Miss Wallinger and I have started on our long-talked-of expedition into the Wynaad, and are spending the night at our first halting-place, eleven miles from Ootacamund. Six miles distant are some famous falls, a favourite resort for picnic parties.

'I could but think, as we drove pleasantly along among the hills in the exhilarating mountain air, how very different it was to itinerating in the plains. There the plan is to travel at night in a bullock bandy, supplies packed under the seats, the mattress spread on the top, and the traveller, if possible, had better go to sleep and not wake till arriving at the destination in the morning.

'The travellers' bungalow, where we are staying, police station, and outhouses, form the extent of the settlement here. At the foot of the hill on which the bungalow is situated flows a wide stream, crossed by a bridge, and round its girders the water rushes and foams. We intended going for a walk this evening, but a drizzling rain drove us indoors again, and we sat at the front door, watching for the arrival of our baggage-carts and servants.

'This place is extremely quiet; there is not a soul about, except a few men who every now and then drive pack-ponies past to the market, held to-morrow at Ooty. When at last the carts arrived it was quite exciting, and we busied ourselves in getting

out our things, seeing our horses fed, etc.; then we had a fire lighted, and made ourselves comfortable for the

evening.

Devala, Thursday, Sept. 22d .-Since I last wrote we have come two further stages on our journey. After Tamil prayers, conducted by our colporteur, with the servants and the man in charge of the bungalow, we started at nine o'clock for Nedivattum, but we found the road so good. and it was such an easy stage, that we determined to push on to Gudalur that night. The bungalow at Nedivattum was decidedly dirty, but the scenery lovely. It is surrounded by hills, with here and there pretty sholas on their slopes, and gurgling streams, hidden away under the trees at their base. An opening in the hills gave us a peep into blue distance, reminding us of the glimpses we get of the low country from heights. But this was not the plains, only the lower level of the Wynaad, our Land of Promise. As we went on our way this broke upon us in all its grandeur; a gently undulating tableland, thickly wooded, and with higher hills rising all round, as if to protect it on every side.

'As the descent was steep, the road zigzagged in order to make it easy for carriages; and we alighted and walked down several short cuts, gathering flowers on our way. I found, amongst others, a lovely Nil-

giri lily.

'At last we found ourselves passing through the Gudalur bazaar, which is much like other bazaars on the hills, but smaller than Ooty. It was divided into three parts, the bandy pettah lowest down. The shops are mainly kept by Mussulmans; the inevitable arrack shops abound.

'First came our church, not yet quite completed, and then that of the Roman Catholics, who are far in advance of us in regard to their care for the people in these outlying villages.

'We had some difficulty in finding

the friends with whom we were to stay. They had advised us to secure a coolie to show us the way, as there was no carriage road to their house. But the horse-keeper, who thought he knew, calmly dismissed the man, and took us a mile or more beyond the turning. At last, thinking we must be wrong, we retraced our steps, and meeting some men returning from work, we pressed them into the service. Under their guidance we found the right path, and proceeded to climb the hill to the bungalow.

'Our way lay through coffee and cinchona plants, and the air was laden with sweet smells; but we were too tired to appreciate it then, and the possibility of wandering about all night in the coffee plantations, and being devoured by leeches, suggested itself. At last we reached the house, and received a warm welcome from our kind friends, Mr. and Mrs. S. and

their happy family party.

'The next morning I started early for the bazaar. I rode, as the distance was too great to walk in the sun, and so Miss Wallinger was unable to come. I first went to the native school, which has been opened quite recently and is supported by Miss Wallinger. Afterwards I called on another planter and his wife who live near, and seem interested in mission work.

'This morning I went to Gudalur again. I first visited an Eurasian family, who also seemed glad to hear a school was opened, but were under the impression it was for East-Indian children. I told them if any liked to come they could, but the instruction was all in Tamil, and urged them to do something amongst their own people. This they are quite able to do, for both the mistress of the house and her sister, who lives with her, were educated at the Lawrence Asylum. I next visited a native Christian house, but what I heard there was so sad that I cannot repeat it; it made one long for a resident missionary or pastor to shepherd these sheep in the wilderness, exposed to so many temptations, and with so few Christian ad-

vantages.

'Then the remaining native Christian women, living in Gudalur itself, came together into the church, and we had a meeting. As I passed through the bazaar street on my way home, seeing two or three heathen women outside their houses, I asked them if they had time to listen while I spoke to them. They said they had, so I seated myself on the step of the house, and proceeded to tell them the story and show them the picture of the Prodigal Son. About six women assembled and listened attentively. agreeing with all I said till I began to press home the application, more especially in the matter of idolatry. Then one woman remarked that the sin she was committing in listening to me was greater than all her sins of the past fifteen years added together. Some men came round, on which the women, with the exception of the one in question, retreated inside their houses, and the men took up the cudgels in her behalf and began arguing: as one tired another com-

For nearly two hours I sat on the step of that house talking, but apparently without result, and at last, when I came away, one of them was still preaching to the others on topics of which they were already convinced, i.e. the sufficiency of Hinduism and the absurdity of Christianity.

'The two chief points they kept returning to were—(a) "You say Christ was sinless, and that we are all sinners: not only that we commit sin, but that there is original sin in us. How could Christ then be sinless, when the human part in His nature was born of a woman?" (b) "Why did He die? He could not be God and yet suffer a shameful death. You say He died for us, but one man is

not allowed to die instead of another.

if death is the punishment for his

crime." Several Mohammedans were on the outside of the group listening, but they took no part in the discussion.

'I reached Mrs. S.'s house at two o'clock, and immediately after tiffin we started for this place. The character of the country soon changed; it became less wooded; we were once more amongst hills covered with long coarse grass, and hollows and swamps with massive undergrowth. We arrived here at six; our animals and ourselves very tired. A cup of tea soon refreshed us; but our poor horses had to wait for their grain to be boiled before they could have their supper

supper.

We are staying in an empty bungalow which Mr. Smith, the chaplain, has engaged from the 1st of the month. He gained permission from the owner for us to put up in it, and, not being far from the bazaar, it is

very convenient.

Friday, 23d.—Miss Wallinger and I went out after breakfast and visited We received a hearty the school. welcome from the children. They had decorated the entrance with two plantain-trees and flowers, and it looked quite bright and festive. Fifteen boys and five girls were present. Such a curious mixture of nationalities-Portuguese East Indian, English East Indian, natives of all castes, Roman Catholic, Protestant, and heathen! The results were on the whole satisfactory; but the chief difficulties are that the great distance at which many of the children live, and the frequent bad weather, prevent regular attend-The singing was hearty and good, but the Scripture lessons might have been better.

'We gave each child a bag before leaving, which they much appreciated. One tiny little boy, when asked what he was going to do with his, promptly replied he should make it into a jacket, as his own was torn!

'Soon after our return to the bungalow, the gentleman who owns it called on us, and, after staying some while, kindly inquired of a friend who lived near where we could stay at Maypady and Vitrey. While he was gone, I went out with the school-master and visited one heathen and four native Christian families. I came home very much saddened at the low standard of Christian life prevailing

amongst them.

'There seem to be a good many Europeans living in this neighbourhood, both in connection with the coffee estates and gold-mines. There are also English miners from Cornwall and Australia. These are mostly hard drinkers; but the native coolies are, as a rule, sober. Some of the miners from Australia are quite uneducated; but the Cornishmen are, at least, able to read and write. They come to church whenever there is a service, and would be glad of books to read on Sundays, and illustrated papers. This much we gathered from our caller this morning.

'Charambady, Saturday Night, Sept. 24th—in the travellers' bungalow, containing small sitting-room and bedroom, and a little dressing-room each, two tables, two chairs, and two wooden-bottomed cots. This completes the furniture; but we have crockery, mattresses, and food with us, so we are very comfortable, and

here we stay the Sunday.

'We left Devala about eight o'clock this morning, breakfasted with Mrs. L., the wife of the manager of some of the gold-mines, about two and a half miles on our road. She was very cordial, and told us all about the neighbourhood and their neighbours. She also showed us some gold in three different stages,—first the ore, then the rough gold separated from the quartz, and, last, smelted gold.

'We left immediately after breakfast, only stopping in Pundalur to visit a native Christian woman. Three other women, Roman Catholics, came in, and we had a nice little meeting of reading and prayer.

'The scenery was very lovely, but the road was rough for the carriage, and we were very often obliged to get out and walk. In one place we saw a number of black monkeys playing in the trees. The graceful clumps of bamboos were very beautiful all the way along. For some way along the road I saw a shining substance on the ground, and wondered what it could be. On inquiry I heard it was talc, which is found there when they are carrying on mining operations. At one time people thought they would be able to make a fortune out of it, but it was almost impossible to get large enough pieces to be of use.

'As we neared Cherambady, cinchona and coffee began to reappear. Around Devala almost all the estates were abandoned when the gold was discovered. Tamil began to be at a discount, and Canarese and Malayalim more spoken. Very few people can read; so we do not find much opportunity for giving away the tracts

I have brought.

'This evening, however, when I offered a tract to a Canarese man, he at first refused it, saying he could not read; but afterwards ran after me, saying there was a Tamil boy on the estate where he worked who could read. He could scarcely believe it was really given to him; he first asked if he had to pay anything, and then if he had to return it after he had read it. When I told him no, that it was for him to keep, it was about God and heaven, and would tell him how to get there, a bright idea struck him, and he exclaimed, "Oh, you are Christo Vathum" (Christian reli-

'Sunday, 25th.—A quiet, happy Sunday. The first excitement this morning was killing a whip snake. It was curled up in a cloth belonging to one of the horse-keepers, and dropped out when he took it up to wipe his

face.

'After breakfast we had Tamil

prayers as usual, as I was not sure that we should have any other service that day. Whilst Miss Wallinger and I read the Psalms and lessons together in English, the colporteur arrived, bringing a native Christian family from one of the estates, and we had full Tamil service. He read the prayers, and I gave an address at the end. I took the parable of the Vineyard in Isaiah v., and in connection with it the fruits of the flesh and fruits of the Spirit in Galatians, as representing the fruits the Master of the vineyard found in His Church compared with what He had expected. We numbered twelve altogether, — another native Christian and a Hindu man from Ootacamund, who has employment out here just now, coming in soon after we had begun.

'After service I goaded myself up into going into the *bazaar* and preaching. I felt a great reluctance to it somehow, and very much ashamed of myself for my unwillingness.

'When we arrived in the bazaar, the Sunday market was going on, and we came in for a procession of men dressed up in absurd costumes, dancing and beating tom-toms. We had difficulty in disentangling ourselves from them. We did not wish to have it thought they had got two English ladies to add éclât to the Mohurrum procession by their presence! I thought we should have been obliged to turn back, for there was such a noise I could scarcely hear myself speak; but the people kindly asked them to move off to another part of the bazaar, as we were going to preach, and they left us the field clear.

'Some women dusted some empty boxes, and turned them upside down as seats for us on their verandah, and I began to sing; and then the colporteur and I spoke to them by turns for about three-quarters of an hour. About forty people were present. On leaving, we gave tracts to all who were able to read.

'One of the audience was the Hindu man who was present at the service this morning. He came up to the bungalow soon after our return, and I had a long talk with him, two other men standing by listening. It was the old story-"I am not so bad; I have committed many sins, no doubt, but I have also done a great many good deeds." I showed him after we had done all we were commanded to do we were only unprofitable servants, and that any good deeds we might have done could not atone for the times we had not done them. He pleaded that he only worshipped one God, and did not do pooja to idols. "Why not confess Him?" then I urged. But he immediately began to bring forward the usual excuses of relations, property, etc.

'I have just received a letter from the Christian people who were at the service this morning, asking me to send over the colporteur to conduct a prayer-meeting at their house this evening, and to send a hymn-book for

them as well.

'Maypady, Monday, 26th. — More kind friends have been raised up on our journey. We found a coolie waiting to show us the road, two miles from the house where we are entertained. We arrived at one o'clock, very hot and tired. The road had been so bad that we got out and walked frequently; and in one place we had to have the horse taken out, and get some coolies to lift the carriage.

'The character of the country is rapidly changing, the hills getting lower, the heat greater, and paddy cultivation beginning a little. Bamboos continue to be the chief foliage. Some new friends, Mr. and Mrs. Mackinlay, with some guests who are staying with them, came over this evening, and all were most cordial and interested about our desires to open schools in the Wynaad. All the people who live in the Wynaad appear to like it very much. The dreadful

tales we heard in Ooty about the malaria and the wild beasts seem to have been very much exaggerated.

'Mr. Mackinlay reads the service every Sunday at a little church; and to celebrate the Jubilee they built a small reading-room. They have a very good library, and all the best papers and periodicals, so they seem a sociable community, determined to

be as happy as they can. 'Vitrey, Tuesday, Sept. 27th.—We have arrived at the house of Mr. and Mrs. Hocking. A friend of theirs, Mr. I., met us, and helped us across a troublesome river. The road was very steep, and so narrow that we thought our four-wheeled carriage would not come, so leaving it in the road above, we walked down to the water's edge and got on board a rude raft made of bamboos tied together, and were pulled across by coolies. As it was still some way from the house, Mr. I. insisted we should drive, so he went up and fetched the carriage down from the road where we had left it, and led the horse safely through. There was not much water in the river then, and it was perfectly easy to cross; but sometimes there is a strong current, which renders it rather difficult and dangerous.

'We came through two large native bazaars on our way, Maypady and Vitrey. There are not many Tamilspeaking people in them; but the planters, to whom we have spoken on the subject, seem to think that it is the writers and domestic servants on the estates who would chiefly send their children to schools, and they are

all Tamil-speaking people.

'I had Tamil prayers yesterday at Maypady, and the lady of the house seemed quite surprised to see how willingly all the natives about the place came. In the small congregation, it was wonderful what a number of races were represented: Malayalim, Mohammedan, Canarese, Tamil. and East-Indian; but they all seemed to understand what I said.

'Every one here complains of the natives, and says that only the worst come up to work on coffee estates : that they are so bad, it is no good trying to do anything amongst them; still, they seem very willing we should try. They seem to think our great hope is in schools, and so do we. But children of the coolies go to work at such an early age that we should not be able to reach them in this way. A catechist is wanted at the different large centres to visit the estates and speak to the people at roll-call and after they leave off work in the evening, and a school is needed for the children of the writers, servants, and basaar people. There are from 200 to 300 coolies engaged on most of the estates, so that there must be many thousands employed in the Wynaad yearly, and having completed their contracts, they go back to their villages. Thus the seed might be carried to many distant places, besides taking root in the place where it was originally sown.

'The Roman Catholics seem to be the only body of Christians who are really active here; but their type of Christians is not very satisfactory, if one may judge from the disrepute in

which they are held.

'Beypore, Sept. 29th.-Since I last wrote we have come three further stages on our journey, and are now nearing home, having come down the western side of the hills to the coast. We go round by rail to Mettapollium, at the foot of the Nilgiris, and home, up the Ghât on the eastern side.

'I had Tamil prayers at Mrs. H.'s house yesterday before leaving, and all her servants, and their wives and children, to the number of fourteen, came and were very attentive. They were all Roman Catholics.

'We left there at twelve o'clock, staying a little while in Vitrey for me to visit a Brahmin woman, the wife of

the postmaster. She was very intelligent, and listened most interestedly while I told her the story of the Prodigal Son, and showed her a large coloured print representing his return to his father's house. She also read a tract I gave her, and wanted me to stay longer; but we had a long journey before us, and were obliged to push on. We saw her husband as we passed the post-office, and spoke to him about our desire to open a school there, and he promised to help us all he could if we did so. After we left Vitrey we went on to Pookcote, two miles further, and there exchanged our carriage for a dirty bullock bandy, and parting with our horses, bandy-men, and all the servants except one, commenced our descent of the Ghat.

'The view was, I think, the grandest I have ever seen. The road was steep, and was protected on the precipitous side by a substantial stone wall: on the other, a natural wall of rock or earth stretched hundreds of feet above our heads, covered in most parts by lovely foliage, only showing portions of black rock here and there, as if to reassure us there was no fear of its coming down on our heads, but was built by a firmer hand than man's. Below lay the plains, blue and dazzling in the distance, and the side of the hill down which we were gradually

to wind was so thickly wooded that had one gone over the precipice, surely the "tree-tops" would have formed as sweet a cradle as ever nursery rhyme sang about. It really was beyond description. I only wish I could have put it on paper. It was dark before we reached the foot of the Ghât, and nearly nine before we reached Pothupardy, where we dined, and then got into our country carts, and prepared for the night-journey to Calicut.

'Our trip is at an end, and we have many plans and ideas which we hope to see realised some day. If we could have another lady from home, and after my return from England next year, two of us could go and live there. Mixed schools might be opened in all the principal villages, under a good Christian couple; the wife to be mainly responsible for the school, and the man to do catechist's work on the surrounding estates. A good boarding-school might be established for the more promising chil-dren in Ooty, where they would have the advantage of a good Christian training, and be near a church and all its attendant advantages. I believe this would do much towards raising the tone of native Christian life, and bringing in the heathen to Christ's blessed fold.

'OOTACAMUND, 3d Oct. 1887.'

Bishop Bickersteth's Appeal from the Land of the Rising Sun.

NATION which has been said to have advanced with the speed of the electric telegraph, whilst the pace of even our energetic Transatlantic cousins is, in comparison, but as an express train, should indeed be advancing in the light of true Christianity. This we are

all likely to concede. If the question is raised whether English women may have a share in furthering progress which is most worthy of the name,

it will be answered in the following letter from Bishop Bickersteth to our Clerical Secretary:—

'S.S. SAGAINI MARN, INLAND SEA OF JAPAN, November 8, 1887.

'MY DEAR MR. KARNEY,—I am writing to you at the request of the clergy of the Church Missionary Society in the island of Kiushiu. I have recently completed my second visitation of the Society's Missions in this, the most southerly island of the Japanese group, and have held a conference with the missionaries on various matters connected with the progress of the work. They are unanimously of opinion, and it is an opinion with which I entirely agree, that the time has come when it is imperative, if the Mission is to make safe as well as rapid progress, that the number of missionary ladies at work in the island should be increased.

'Kiushiu is about the size of Ireland, and is in parts densely populated. Its principal cities are Nagasaki (the open port) and Kumamoto. A railway connecting these places is to be commenced immediately. Missionaries are now allowed to reside in the interior with passports. It is to Kumamoto, where the Rev. J. Brandram and Miss Brandram are

working, that I now wish to direct your attention.

'I must not stay to describe the great beauty of its situation, or to narrate the romantic story of its vast castle, the strongest, it is said, in Japan. It is more important to notice that Kumamoto is the educational and military centre of the island.

'It has been said by an able C.M.S. missionary, that in Mohammedan countries the time has not yet come for ploughing, only for gathering out the great stones from the field. Be this as it may—and recent news from the Punjab would seem to justify our brethren there in disputing it—Japan offers the opposite spectacle. It is a country where the plough of the Gospel may be inserted almost anywhere, and harvest and ingathering follow rapidly upon seed-sowing.

'This has been exemplified most remarkably in Kumamoto. The work there was commenced by Archdeacon Maundrell; and, mainly during the last two years, there has been gathered there a congregation with already some 60 communicants. A few days since I was present at the baptism of 18 adults, drawn from various classes of society, and confirmed 34 persons, this being my second confirmation within twelve months. A substantial if not very beautiful church has been erected, in part by extraneous help, but in part by the self-denying exertions of the believers. I hope to ordain the catechist in charge, who has been for four years at a theological college, to the diaconate next year. Half his salary from the

present time is to be defrayed by the congregation, and they hope to be able shortly to undertake the whole. Little groups of Christians are being gathered in several villages within a circle of fifty miles. Church services, a boys' and girls' day-school, Bible classes for the officers of the garrison and others, a knitting class, inquirers' classes, etc., are in full operation, and tax to the utmost the strength of Mr. and Miss Brandram. A girls' boarding-school is needed, but cannot be attempted without more English workers. In no place that I have visited during my somewhat extended wanderings in Eastern lands have I felt more that there was a sense among the people of a new expulsive and aggressive power being at work among them, and that the Church is advancing with what one well called "the glad swing" which marked the primitive days.

'Now it is to assist this work that, on behalf of the Kiushiu missionaries. I am anxious to bespeak your assistance—if it may be, your immediate assistance. Is it too much to hope and ask that your Society should send two ladies to assist Mr. and Miss Brandram at Kumamoto in the spring of next year, or, at the latest, in the autumn? The standard and character of the Christianity of the future in Japan will largely depend on what it will be possible for foreign missionaries to accomplish in the years that are upon us. Time is an element with which Missions have continually to reckon, but here for a far different reason to those which hold good in other lands. We have not here to save tribes from being stamped out by the advance of the white man, or anticipate the proselytism of Islam, but we have to guard against the pressing danger that, as converts multiply, the religion of the future should be, as it were, a thin veneer of Christianity, hiding but not redeeming heathen thought and character. The only possible way to avoid this peril is to have an adequate staff of English workers to train the earlier inquirers, catechumens, and converts. We shall then have done our part, and I believe they may be trusted to hand on what they will have learned.

'Now, Miss Brandram is already, as I have said, overtaxed, and will shortly not be able to keep pace with the women's side of the work at Kumamoto. Would it not be the best thank-offering to God, who, in this case, has already given a large answer to our prayers, if two English Churchwomen, for the love of "Christ and Christ's" in Japan, would come to her assistance. I know no more attractive sphere than Kumamoto will afford them. How far the funds at your disposal render such an increase of your staff possible I am not aware, but there is no doubt that this, and a far larger increase than this, is well within the funds—surely not less intrusted to them by God than those with which you immediately deal—

at the disposal of English Churchwomen, who are or should be your supporters. Let me venture by this letter, if you can find it space in the Society's Magazine, to lay the needs of Kumamoto on the hearts of those who may read it.—I am, yours very truly in Christ,

'EDW. BICKERSTETH, Bishop.'

Ploughing-time in Mysore.

By Miss Thom.

'He that ploweth should plow in hope.'-1 COR. IX. 10.



HE first mention of the Mysore in the pages of India's Women was in September 1886. That was

an appeal made by Miss Edith Goldsmith on behalf of the Mohammedan women of the province, whose forlorn condition as regards the Gospel had greatly stirred her heart, when on a missionary tour through the districts a short time before.

Their case had, I believe, been first laid before the London and Wesleyan Missionary Societies here, who mainly occupy this mission field. They could not undertake a new and special work, but offered help and a welcome to any evangelical workers who would undertake it. At this juncture, seeing the great need, our society responded to the call, and what seemed plainly God's voice.

Since my arrival here, in last March, much sympathy and kindness have been shown, for the work's sake, by Mr. and Mrs. Walker. My first week in Bangalore was spent at their hospitable house, and often since has their kind thoughtfulness cheered lonely times. All our missionary

friends of other denominations have also given help and encouragement, which will always be gratefully remembered.

But we want now to stir up, if possible, practical sympathy and help at home for this youngest of our mission stations. Little can as yet be said about actual work, but a few words about the country, its people and their history, as well as about the present prospects of the work, may serve to arouse an intelligent interest in it, especially amongst our younger Christians. This will lead, I trust, by God's blessing, to prayer and effort, on behalf of a small but important section of the community.

To begin with its physical geography, the Mysore, or Carnatic proper,² is a tableland rising from 2000 to 3000 feet above the sea, and enclosed by mountains on west, south, and east. It has a temperate climate, and is rich in 'all the elements of material wealth.' But these advantages alone cannot give peace and happiness to a people. The last century was one of almost constant war throughout the land. Its latter half had witnessed the career

¹ There is an S. P. G. Tamil Mission in Bangalore, also a Lutheran Mission.

³ Carnatic and Canara now designate in European works of geography regions which never bore those names, while Mysore, the proper Carnatic, is not so called. — Gazetteer of Mysore and Curg, by L. RICE, Esq., Director Public Instruction.

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present time is to be defrayed by the congregation, and the able shortly to undertake the whole. Little grovbeing gathered in several villages within a ciservices, a boys' and girls' day-school, p" garrison and others, a knitting c1. operation, and tax to the utre A girls' boarding-school English workers. Ir extended wanderin sense among the

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and had rest from the in-ter of the past fifty years, old Mysore a representative of the throne no. 3 A representative of the throne under But though have Rajahs was placed on me unsone under But though better British supremacy, the native rule was alays had dawned, the native rule was alays had as to oblige the English su bad as to days had dawned, the hatter rule was days had as to oblige the English, still so bad as to pension the Raiah still so bad as to oblige the English, and about 1830, to pension the Rajah, and about 1840 to the administration of the country take their own hands. Sir Mark C. take the administration of the country into their own hands. Sir Mark Cubinto their own bon soon after became Commissioner, bon soon after the history of the pro-and, till 186 the history of the pro-vince under his rule is that of a people vince the prowince happy by release from serfdom, and of a ruined State restored to finan-cial prosperity.' 'He left Mysore full of honours, as full of years, and his memory is cherished with affection by the people over whom he ruled so long.

On the death of the old Rajah in 1868, his adopted son, the present Rajah, Chama Rajendra Wodevar. then a child of five or six years old, was duly installed at Mysore, having been recognised by the British Government. He has been carefully brought up under English guardians, and on his coming of age in 1881, assumed the reins of government.

The census of 1881 gave the entire population of the province at 4,186,188, of whom 200,484 are Mohammedans. This is a small proportion out of more

ithe Rev. ding for help Punjab fron-ples in the world, influence of one race, merically small, may greatly

create an empire, but though speaking fluently five languages, he could not read in any, and 'the sum of his attainments consisted in learning to write the initial of his own name H. to serve as his signature on public occasions.' The history of the races, of whom the Mohammedans in the Mysore and south of India are chiefly composed, from the time when they first appeared in the Dekhan, in the end of the thirteenth century, shows they are possessed of qualities which, enlisted in the Saviour's service, may make them by His grace eminently brave confessors and active evangelisers among their own people.

Yet there is no mission in operation to these people in the Mysore. Though nearly a century of peace and quietness, with scarce a break, has passed since the fall of Seringapatam, and ascendency of English rule, nothing has vet been systematically done for them. The occasional tours of the Rev. M. Goldsmith, Church Missionary Society of Madras, through the country districts, are, as far as I can learn, the only opportunities afforded the Mohammedans of hearing the wonderful works of God in their

own tongue.

A few words now on our 'own business.' As regards the best centre for work amongst the women, a few months' experience seems to make it evident that Bangalore is quite 'our own business.' It has the largest Mohammedan population of any town in the province, numbering 21,587 in all. Of these, by far the larger num-

¹ Church Missionary Society Intelligencer for August 1887.

ber are in the Cantonment Bazaar, 'a native town in itself,' only 6581 living in the *Pete* or old native town of Bangalore proper. These two divisions of Bangalore cover a space of thirteen square miles, so that the amount of ground to traverse in a morning's work may be large. We are therefore anxiously seeking a Mission house in a more central position than our present one, and where we may be half-way between the *Pete* and *Basaar*.

In some respects we shall find greater difficulties than in a smaller place, in part arising from the greater reserve and bigotry of the people in the *loidus*. Also because of a certain amount of enlightenment of the head, which seems in many cases to leave the heart in greater darkness.

The list of educational, benevolent, and religious institutions in Bangalore of various kinds is quite surprising, and these in connection with all classes of the community. There must be a great awakening even amongst the Mohammedans on the subject of education, when we find the 'Mohammedan Female Educational Institution' advertised, with its committee of leading native gentlemen, its 'course of education,' etc. It is said to be the first of its kind in India. The Friday Review, alluding to it, appeals to the leading Mohammedans of North India to 'cast off the reproach of being left behind by the Mohammedans of the Madras Presidency in the race of social improvement. was invited to visit this school by the leading maulvie in the Cantonment Bazaar (who was my munshi), and Mrs. Walker and another lady went there with me. After having seen the school and heard their reading, etc., it was announced that the committee were coming in to pay their respects. In a very few seconds, we three ladies being left sole occupants of the large rooms, the girls and teachers having vanished into an adjoining room, we had a few moments' conversation, and garlands and flowers having been presented, and much courtesy shown us, we came away. But oh, how we longed that those I to girls were learning the things that make for their peace! I believe if some of the Lord's people will only supply the means, we might soon have another school not very far from this one; and this is one of the subjects for which we would ask

special prayer.

Thank God, we have now a school in the Pete, opened two or three weeks ago, after a good deal of hope deferred on the subject. The Imam or civil head of the Labbay sect has helped us in getting a house, teacher, etc., and 25 girls. He said, 'You can teach your Bible as much as you like, only just let there be a little while for the Ouran to satisfy the Kazi.' The Kazi or religious head is not so well disposed, it seems, and rather jealous of the Imam's action in the matter. Of course, on that point there could be no surrender; and I pray that soon no wish even for their intoned Arabic Ouran lessons may remain amongst teachers or pupils. God's Word has such a wonderful way of winning hearts, if only allowed to speak for itself.

'The Labbays are looked down upon by other Mohammedans, as being descendants of early immigrants from Arabia, etc., who married Hindu wives. But their souls are as precious to God as those of Sayyids, Sheikhs, or Khans. And it may be that here the Lord's way is to begin with those least esteemed amongst men. The Imam who assisted us was formerly a good deal under the influence of the London Mission here: and on this account, as well as for a great deal of kind help and sympathy received from Mr. Rice and Miss Müller, of the same Mission, we owe it a debt of gratitude.

By degrees, I trust, we may have many schools in the towns and villages of the province where there are Mohammedans. In Mysore, the capital, we certainly must have one by God's help. But for the present, one in the Cantonment Bazaar, as I said above.

and one at Jumkur, are our first needs. Jumkur is a prettily situated town, three hours by train only from Bangalore. It has about 11,000 inhabitants, of whom more than 2000 are Mohammedans. There, I think, we might get all the girls in the place. Miss Oxley and I visited it last June, and called upon the ladies of two of the best Mohammedan families in the place. The introduction we owed to the kindness of the Wesleyan missionaries, which was very great, both to ourselves and in assisting our work.

The houses in Bangalore are slowly but steadily, I trust, opening. It is something so new and strange to be visited by an English lady, that when the heads of the house gladly give us permission, the women are too frightened to receive us. Mr. Sungaji, of the Bible and Book Depôt, who is acquainted with most of the leading Mussulmans in Bangalore, has been most kind in trying to get us invitations. In consequence, one fine old gentleman drove here from the Pete the other day, a distance of quite five miles, to invite me to call on his daughter, whose husband was in England, where he had gone for the 'Jubilee.' He brought his little grandson with him, and sat and chatted for some time with the combined dignity and courtesy which often belong to his class, for he is quite the head of the Mohammedan community in the Pete. His son-in-law, he said, was to return in two or three months, via Rum (Constantinople) and Mecca. He left, promising to fix a day soon for my visit. I hope to go there tomorrow. I have been twice to another good house at the Pete, where all, both men and women, are wonderfully affable and well-disposed.

We have to thank God for a valuable helper, in the person of Kadir Bi, a convert from Mohammedanism, led to Christ ten years ago, through Miss Reade, of Panruti. Since that time she has been a humble, consistent Christian, 'a light and a blessing

wherever she has been,' as her mother in the faith testifies. She is the only woman of her class (Pathans) and creed, I think, who in this part of South India has come out on the Lord's side. Her story is a deeply interesting one. She loves to call to mind the day when in a time of bitter grief her sobs and cries attracted the notice of an English lady (Miss Reade), who, entering in, sat down and spoke to her the first words of Christian faith and hope she had ever heard. What she has had to bear may be imagined, by what her son (still a Mussulman) went through because he would not, or did not, kill her. None in his village would make a salaam to him; he was not allowed to draw water from the well, the barber would not shave him, the dhobie would not take his clothes, etc. But through all he has been a good son; and the worst he ever said was, 'O mother, I would rather you had died!'

For long after her baptism Kadir Bi was never able to get possession of her youngest child, now a girl of fourteen, as unfortunately the relatives live close to Miss Reade's compound. This, however, has now been managed; and, moreover, her son has, on his second marriage, allowed his mother to take charge of his little girl of four years old. Besides these two, Kadir Bi has a little adopted daughter of eight years old. With these three she came to me a short time ago, Miss Reade, with much sorrow, having felt it best, for the children's sakes, that Kadir Bi should live, for some time to come at least, as far away as possible from all her own people. Here, with God's blessing, we trust her diploma as a trained nurse will stand her in good stead, and help her in winning an entrance for God's Word into many hearts and homes. The young ones we likewise pray may really become, what a native Christian said they should be, our little 'sappers and miners.'

In this little corner of the Zenana the promise is sure: 'Let us not be mission field the sowing-time is only beginning, but to all who help now we shall reap, if we faint not.'

Dawn in the East.

'I am the bright and morning star.'-REV. XXII. 16.

BURDWAN.

HE attention of England was called during the winter to a remarkable morning star, and Venus and the Star of the Magi became for a time the favourite subject of discussion. Whether many star-gazers and early risers have been disappointed or not by the scientific explanation, none of us have been the losers by our thoughts being turned to the story of the veritable Star of Bethlehem, nor can we be disappointed if our hope of further manifestation of Christ to the Gentiles has grown more confident. This is a time of special hopefulness for our Mission Stations in India. At the time that our missionaries despatched their reports from North India, they were preparing for the Special Winter Mission, conducted by the Rev. F. Sulivan and Mr. E. Clifford. Miss Clymer, who is mentioned by Miss Mulvany and Miss Gore, has gone to India to give any extra help that may be required.

Our staff at Burdwan has been reinforced by the arrival of Miss Cowley, who sailed for this station last autumn.

MISS E. F. MULVANY'S REPORT.

'Our hearts are overflowing with thankfulness that the good Lord has sent so many of His sanctified ones amongst us to strengthen and help us by their sympathy and zeal. We are now greatly enjoying a visit from Miss Clymer; and Miss Cowley, who joined us a fortnight ago, has already found a warm place in all our hearts.

'We have much cause for thankfulness that, although there has been in Burdwan this season an access of malarious fever, we, as a staff, have been kept comparatively free from it; but the attendance at all our schools has been decreased by sickness.

'God has heard our prayers, and has already stirred up some of His dear children to feel the great importance of Burdwan as a mission field. Mr. Ball and Mr. Hall came down from Calcutta just before Mr. Rudra left us, to inspect the place and give a report of its needs. Like Caleb and Joshua, they went back much impressed with the land which ought to be possessed, and were not faint-hearted in their report, but boldly asked for two English missionaries, one native pastor, and some catechists for this vast field of labour, where so many of God's faithful ministers have sown the good seed - Weitbrecht, Stern, Neele, and others. We are constantly meeting those who speak with affectionate esteem of those good

'The C.M.S., the only Society work-

ing here, has a piece of land in the most advantageous part of Burdwan, which, if not taken up, will lapse to Government. Mr. Wigram has gone back convinced of the need of reinforcement; and much did it delight my heart to read his warm appeal for this station.

'There are some 300 students from all parts of Bengal lodging here to attend the Maharajah's College. Many of them know English. Mr. Rudra, when here, gathered them in to lectures and Bible expositions. There is also a large class of wealthy pleaders and other native gentlemen officials. A great work might be done! If our dear C.M.S. have not the funds at command, will some gentleman of means volunteer to come and take up the Mission in connection with the C.M.S.? The cry, "Come over and help us," is just as strong here as ever it was in Macedonia. May it ring into some willing ear!

'The Mission which Mr. Sulivan is about to hold is near, and we are truly thankful to see a preparedness of heart among our little band of Christians, headed by our earnest Bengali pastor, Raj Khristo Bose. Still the need for some one to come and live among us to keep up the good begun by God's help seems all the greater. The Calcutta Corresponding Committee are arranging that Mr. Santer of Krishnagur should take the charge of providing some missionary two Sundays in every month to conduct the English service here.

'We humbly thank God that He is blessing our little band. The good Lord permits us to see the tender leaf, just appearing above the ground, but we must cover it from the glare of the sun or it will dry up and die. Some girls in our schools, young as they are, are making no secret of their belief in our Lord Jesus; some in our Zenanas are suffering persecution because they are confessing His Name in their homes, whilst amongst others we see the bitterness of opposition giving

way to an earnest longing after the truth.

'In a high-class Zenana a number of ladies assembled to meet Miss Clymer and Miss Cowley. One of them, who used to make my heart sad and my eyes tearful by the blasphemous way in which she opposed the Divinity of our Lord, came up to me after Miss Clymer's faithful, loving words, and threw her arms round my neck before all, saying she loved me, and I was like one of their own, and I must tell the lady she would never forget the words she had spoken, and ask her to remember and pray for them when she went back to England. This lady's little girl was taught in our school, and often reads the Bible to her mother on Sundays. I have reason to believe that the change in the mother is, in a great measure, due to the influence of this child, who has made no secret of her love to Jesus Christ before her family.

'Our Zenana work, as regards secular teaching, is still small. The objection to it, in most instances, is the religious teaching. Mrs. Chowdhry, our voluntary worker, who is a great help and comfort to us, continues to take two pupils twice a week. The family of one pupil are increasing, we trust, in faith and hope; circumstances prevent them as yet confessing Christ by baptism. Her other pupil is the wife of a Brahman priest. One of my pupils, who is in trouble at present, and cannot read, gathers the little ones of the house to prayer and reading every evening. If we could meet with a teacher who would be really acceptable in the Zenanas. I think we should open more. In the meantime, we all have ready access to a large number of houses for occasional visits.

'The Bara Bazaar School has had, as usual, to go through vicissitudes. The Municipality took away the grant this year, but I hope, please God, that will be given back. The kind feeling of many of our Bengali friends, drawn out by the withdrawal of this grant,

has been gratifying. Miss De Cruz, and all our teachers in that school, continue to work bravely, conscientiously, and successfully. Out of seven girls who went up for examinations last year, only one failed, and this one had only just joined the school.

'In Noshkardigger School the attendance has been so small that we began to despair; but of late a large number have again been brought in, and we hope it will maintain its character of efficiency. One girl passed the first examination of the Hitakari Shobha this year, which is very good indeed, considering the class of pupils. The head teacher and her helper are very devoted to their work. One boy shows such earnestness about the Scripture that the head teacher is anxious to rescue him altogether and have him educated in a Christian school. His father often leaves the mother and children without food to

'Royan School is prospering, a cause of thankfulness to Miss Gore, who has had the sorrow of Kanchanagar School failing. By and by we trust to reopen Kanchanagar School under more favourable circumstances. It has been carried on under difficulties among prejudiced, ignorant Hindus, who do not see the advantage of "only girls" learning.

'In all our three schools we believe a very real work is going on in the hearts of our dear little ones. Many of them love Jesus. We cannot here give individual incidents, but our rough diary, which goes home for Working Parties, supplies all this information.

'Our Bible-women's work is very hopeful. There is a deepening earnestness in the desire, specially of our

poorer sisters, to hear the words of life. O how we long to bring them in! We have real hope of some.

'For the last five Sundays we have held a Sunday-school near the church Mr. Weitbrecht built. The C.M.S. and our agents volunteered for this work. The particular feature of this Sunday-school is that a large number of poor women form a class of which Mrs. Bose, the pastor's wife, has taken the charge. They have already learned some verses of Scripture, and are learning to repeat and sing a hymn. Not one knows how to read. The girls' classes are small as yet, but the boys' classes are increasing each Sunday.

'We have lost a most valued friend and wise adviser through the death of the Rev. I. Bhattarchariee, a retired missionary of the Free Church Mission, who, when it lay in his power, helped us by his sympathy and counsel.

'We shall be sorry to lose Miss Gore, who goes home, please God, in the spring, and very much will she be missed by those whom she teaches in the Zenanas and in her school at Royan.

'We have lost this year true and warm friends in our judge and his wife, Mr. and Mrs. Tayler, and in Mr. Coxhead, our collector. Mr. Alexander has lately become our Commissioner, and Mrs. Alexander has already shown us very practical sympathy. Indeed, we feel grateful to many European as well as Bengali friends in the station.

'We must close by thanking our kind friends in England for their labour and prayers on our behalf. It is most cheering to know there are so many working and praying with us.

E. F. MULVANY. 'BURDWAN, December 13th, 1887.'

MISS GORE'S REPORT.

'Across very rugged roads, and in little villages surrounded by rice fields, tanks, and palm-trees, lies the chief part of my work. The names of the have opened this year. Of all, Royan

villages I visit most often are Royan, Kanchanagar, Naree, Shorailticour, Rajganj, Mirzapur. The last two we is most particularly close to my heart; I know nearly every little house, and there are very few into which I may not go and sit down, either in the courtyard or in the verandah, and teach the women and children the way to heaven.

'Sometimes as the women see me coming along the road from a distance, and want me to come in and see them, they will just stand at the door, or by the lane leading to their house, their saris wrapped round their head and face, only allowing a little chink to look out at me. Seeing all this, I say, "May I come in?" By a certain little movement of the head, which means consent, I know that I may, and follow them.

'Then they call in other women, and they begin to chatter at a great rate, and you hear them repeat over the name "Jesus, Jesus." One says, "Speak, speak," and another says, "Sing, sing; the words of Jesus are very sweet." I may truly say that I have spent some of the happiest moments of my life while sitting amongst them, perhaps on a very lowly seat, formed only of a bit of wood, whilst they sit on the ground. They listen with fixed attention as, for a short time, I talk to them of God, who is my God and their God, of a Saviour who is my Saviour and their Saviour, and contrast the lives of their various incarnate deities with the spotless life of the Lord Jesus.

'One woman expressed great interest in hearing that the Lord Jesus is now sitting on the right hand of God the Father. Singing they delight in. I only find Bengali tunes suitable in the villages; their own style of music helps to convey ideas more vividly to them than our English tunes. It is an encouragement that the children who have learned hymns in our school come and sing them with me before the women. An old woman said to me, in reference to one young girl who was married in the beginning of this year, "E. has a very sweet throat, and

when she is inclined she will sing over her hymns to her mother, and us who know her." It is pleasant to think of the beautiful words being sung by the children in their Hindu homes.

'A Brahmin woman in Royan has a young daughter-in-law living with her. The husband of this young bow is not very deserving, and only pays his poor little wife a visit at intervals of two or three years. The mother-in-law is very anxious that the little bow should take up her reading again; she learned the First Book when a little child. I have given her one lesson. The other members of this family like to listen to Bible stories. I told the motherin-law the story of Martha and Mary and Lazarus. On calling another day I asked if she had remembered a certain part of it. She answered, "When I lie awake at night, I go over and over it all-how can I forget it?" This woman, although she is very poor, gave me a basketful of vegetables. The women and children are very affectionate. In Burdwan they say to Miss Mulvany, "You are our own," and in Royan they say the same to me. God grant that they may, by faith, take hold of the Lord Jesus, and say, "My Lord and my God"!

'The school has much improved during last year and this year; boys come as well as girls, and seem pleased to attend. The other day a boy was called out to bring home the cows; he came and said, "Running I will come back," (that is the way the Bengalis express themselves), and he was back like a shot. But for the terrible malarious fever, we should have very regular attendance. Three girls have just finished making their own little jackets, and are now knitting comforters of wool. The Babus and boys like to wrap them round their heads as well as their necks in cold weather.

'I owe much to Mr. Jogotte Eshor Bhattarcharjee for the success of this school. Mr. Jogotte Eshor Bhattarcharjee was for thirty years greatly respected as a missionary in Mohanad, Bengal. On resigning this work he came frequently to Burdwan to stay with his daughter and son-in-law, Kali Prasanna Chowdry, assistant civil surgeon in Burdwan. He helped me so much by visiting my little school and examining the children. preaching to the men in the village, he would make an opportunity for recommending the school. His thorough knowledge of the Bengali character, and his kind and happy way with all, made him generally beloved. God took him to his rest very suddenly in September of this year; he passed away in "perfect peace." I here make an extract of a letter he wrote after he had taken the Royan School examination :-

" BORHAT, 22d Jany. 1887.

"DEAR MADAM, - I have great pleasure in conveying to you my impressions of the Royan Girls' School, which I examined yesterday. Notwithstanding the disadvantages owing to the prevalence of the epidemic of fever in the village, I regard the progress of the school during the past year as very satisfactory. I was highly pleased with the proficiency of the pupils in Scriptural knowledge; the youngest pupils even can nicely answer questions from Scripture Catechism. Their progress in secular subjects is pretty fair. They did very well in reading, spelling, and dictation. They are somewhat defective in arithmetic. I hope this defect will be remedied next year. On the whole, the state of the school is highly satisfactory.—I am very sincerely yours, "J. D. BHATTARCHARJEE."

'Our Prize distribution was on January 29th. A few days after, I paid the Hon. W. Sugden a visit, in order to have some more itinerating work with her. Her camp was pitched in a little village some ten miles from Kapasdanga, where she met me. The next day we drove out to the tent. It was getting dark when we arrived, but being a moonlight evening, we strolled

out into the Christian part of the village, and had chats with the people, who were delighted to have Miss Sugden back. Next day we went regularly to work, going out before it was hot, and in the afternoon, in two parties, one taking a Bible-woman, the other a

teacher.

'Alas! our camp life came to an untimely end. The second day the tumtum broke, and Miss Sugden decided that it would be better to return to Kapasdanga until it was mended. So the rest of my three weeks was spent there, and we used to go out to the surrounding villages, either riding, walking, or by boat, finding plenty of

listeners wherever we went.

'I was delighted with the school Miss Sugden has established in Kapasdanga. I examined the children by her request. It is well filled, and has a nice mistress. We celebrated our Queen's Jubilee during my visit. The school - children sang an appropriate hymn; the distribution of prizes took place in the afternoon. There was a Jubilee thanksgiving service in church, after which all the Christians gathered in Miss Sugden's camp and

enjoyed a Bengali feast.

Kanchanagar School was opened about this time last year, and, alas! it has just been closed. Miss Mulvany and I both look forward to its being reopened at a future time. I feel sure this year of school-work in Kanchanagar has not been in vain. A little girl, called Chitree Conmari, came for a little while to this school from a neighbouring village, but on account of ill-health she was not able to walk so far. She became very ill, and the husband of our Kanchanagar teacher called to inquire. The people of the house pressed him to stay, and he prayed that God would, if it were good for them, make the little girl better. The people were very pleased, and begged him to come again and pray, for they had not faith in praying to their idols. At our teacher's request I visited this family, and found the Babu

very interested in Christianity. He said he must have a Bible of his own, and bought one from us. By the girl's great wish, I promised to go twice a week and teach her reading and knitting. At her first Scripture lesson she perfectly beamed when she heard of the birth of Jesus, and said, "I heard all this at school."

'Besides the villages mentioned, I visit occasionally the houses where our Bible-woman reads. I find that she is welcomed, and the women, in several cases, are becoming very interested in Christianity. At very rare intervals a Testament is bought, but at present few women know how to read. I am very pleased with the Bible-woman's work, and I feel sure the Bible Society would be also. We have just welcomed Miss

Cowley amongst us, and Miss Clymer is staying with us for a few days, doing much helpful and blessed work in addressing the women and children. Miss Mulvany and I translate for her.

'I send my best thanks to the kind friends at home who have sent us texts for our schools and Zenanas, and for the lovely sale-work in the Mission Box sent out through Miss Cockle; it is such a pleasure to open these beautifully packed boxes. When this report reaches England, our mission from the 4th to the 6th of January will be beginning. May Burdwan be much in your prayers that God may bless us all abundantly, and fulfil His word to us:—
"This is our God; we have waited for Him, and He will save us" (Isaiah xxv. 9).

MARY GORE.'

KRISHNAGUR.

News from Krishnagur is specially full and bright. In this widespreading district various kinds of mission-work are represented. Miss Thorp, who sailed for India in the autumn of 1886, sends her first annual report.

MISS COLLISON'S REPORT.

'The first half of this year was sadly interrupted, first by Miss Dawe's long absence to nurse Mrs. Jones, and then by my two months' absence on account of ill-health. Since then, however, the work has been carried on as usual.

'Our school-work has gone on smoothly. One Mohammedan school has been closed, as the children attended very irregularly. The parents did not seem to appreciate it. now (November) poor Krishnagur is down with a fever epidemic, such as we have not had since that dreadful time of 1879-1882. Half the number of our native teachers are ill; to three schools only two to four children are able to come daily, and we have closed two others for a short time. I visited a Christian woman yesterday who was nursing her four children, all in bed with burning fever, and her husband was down too. Most of our servants have been very ill.

'The Zenana-work continues very hopeful. Several women have wished for baptism; two twice made attempts to come to our house for the purpose, but were caught, taken home, and locked in two separate rooms at night. They were afterwards conveyed to some other place for a time. Lately, however, they have returned, and will, we trust, eventually be enabled to come out. Miss Bloud and Miss Key continue their interesting work together in schools and houses, getting good gatherings of women for singing and teaching, and meeting with much encouragement.

'The singing of "bhajans" continues to form an important part in our work. The hymns are becoming better known, and each house generally has its special favourites.

'Our native workers, including the Nuddea women, now number 17.

'The daily Bible-study class for our own twelve women is as a pillar of the work. They all take a keen interest in it, and discuss the subjects in a lively manner. Lately the subjects have been more especially in preparation for the coming mission, such as confession of sin, prayer, what the conduct of women and wives should be, etc.

'Village-work continues encouraging. We visit from time to time the various villages around Krishnagur. The more distant places have to be left for the cold camping season.

'Camping-work.-At the beginning of the year I accompanied Mr. and Mrs. Parsons on a short camping tour. We met with a warm welcome everywhere-people entreating us to remain longer, and give them further teaching. One high-caste village was particularly hopeful. The people were strict Hindus, but soon admitted us into their houses, and many women eagerly listened, and appeared to take a very intelligent interest in the reading of the Gospels. Some few could read and write. They wanted us to go far more often than we were able. The heat drove us home sooner than we had wished.

'Of Nuddea I must give a separate account. That place grows in interest; each time I go there I feel impressed that we ought to hold it much more strongly. Now seems to be the time to bring to bear upon it every good influence. Looking back upon what it was some five or six years ago, and the fear the people then had of admitting a European lady into their houses, one cannot but notice the great change. Now there is a wide open door before us; and the hearty welcomes and entreaties to come again are, indeed, enough to fill us with thankfulness and hope for the future. There is, I think, no doubt that the testimony of Christ is being at least so far received into many poor dark

hearts there, that the influence of the priests and of idolatry is being much shaken, and gradually undermined. Very few argue much with us now (except in such places as "toles," Sanscrit colleges), for the people are with us, and they openly acknowledge that we have the truth on our side. Formerly, the men especially would argue to any extent, angrily and bitterly; now, if a man makes a disturbance, to quiet him one has but to say, "Do not let us spend time in arguing; time is too precious; we want to tell you of the love of Jesus." Generally the people agree with us, and say, "True! true! what good will arguing do us? We want to hear about Jesus -go away." They once said to such a man-"Go away, Satan; we don't want to hear your arguments." believe our girls' school there is being used by God, and is bringing the light of the Gospel into the homes.

'An old priest gave angry but valuable testimony to its influence a short time ago. "That school of yours is good for reading and writing," he said, "but it is setting the devil loose on

our religion."

'Miss Bloud and I spent a week at Nobodyp (Nuddea town) in the hot weather, and after examining the school, and having gatherings in the houses, we ventured into one of the "toles." We found sixteen intelligent students with nothing to do, for it was a holiday. It would take too long to describe this delightful morning. They all sat on the floor and listened, with ever-increasing interest, to the astonishing news we had brought them of a Saviour-who had died to redeem them, and of whom many of them had never heard. They were equally astonished at our telling them that their gods and idolatry were useless and sinful, and that this Saviour was their only hope. When we went on to tell them of the glorious future for Christ's believing children, of the resurrection, and of His coming again, they listened with such intelligent earnestness, and seemed much touched as we read portions of St. John showing the Divinity of Christ, and I Cor. xv., and I Thess. iv. and v. concerning the Resurrection.

'We sang one or two hymns, which they seemed thoroughly to enter into. They begged us to leave a Testament with them, that all might read it, and we did so. We ventured into another "tole," but were differently received. Some priests became very angry as soon as we made known our object. The younger of them asked to hear some of the Bible read, but the old ones would not have it. One old man said, "We won't hear those 'bitter' words about your Christ. You go and serve Him, we will serve our gods." I fear our visit there only raised a

'They brought in the chief priest to argue us down, which he did very soon; for his voice was so loud and vociferous that it was in vain for us to attempt to answer. One thing he said with loud triumph and outstretched arm: "Who is to believe you? You contradict yourself. One moment you say, 'Nothing is impossible with God,' and the next moment, 'It is impossible for God to sin.' We say, 'Our gods can commit what sin they like, nothing is sin to them'; therefore Shri-Krishto is sinless."

'Later on in the year Miss Thorp and I went to Nobodyp (Nuddea), intending to stay a fortnight. We had enjoyed a few days of very happy work. Miss Thorp was delighted with it, and we retired to rest one evening, planning a somewhat long excursion to visit the outskirts of the town, where, perhaps, people had never heard of Christ. In the night, however, Miss Thorp was suddenly taken ill with a severe chill, and most regretfully we had to hurry back to Krishnagur at the first dawn, leaving our things to be brought on next day. We had that very evening been saying that the work was so encouraging and happy that we should have liked

to stay on for three months or so. The spirit was indeed willing, but the flesh would not stand the heat and the damp of the little mud room. A loaf of bread which in the evening we put into our clothes-box, to keep it from rats and insects, was the following morning covered with a thick layer of mould! We are going to try living in a larger and a brick room when

next we stay there.

'Pujah-work.—This work is simply preaching, singing, selling the Scriptures, and giving tracts amongst the thousands of pilgrims passing through from all parts of Bengal to Nobodyp and Santipur on occasions of pujahs and festivals. We have taken up the work more particularly during this last year, and it appears to us to be most hopeful, and to have a special value of its own, on account of its being the only means of bringing under the influence of the Gospel many from outof-the-way villages that we can never hope to visit. Hundreds of Gospels bought by these pilgrims, and the tracts received by them, are thus carried far and wide, and the knowledge of the Saviour made known in many directions.

'For several days during the last week there have been great annual pujahs here, at Nuddea and at Santipur, and we have had grand opportunities of pilgrim-work. Hundreds of their hideous gods, gaily dressed, were carried down to the river in processions to be thrown into the water. First, we had such a day here! We drove down to the principal street in our open gari (had the horse taken out, as it would have been frightened with the din of drums and trumpets, and the unsightly figures of the idols), and sat there distributing tracts to the eagerly outstretched hands, and selling portions of Scripture.

A day or two afterwards, Miss Dawe, Miss Bloud, Miss Key, and I drove seven miles out to the place where thronging pilgrims were crossing the river to Nobodyp for the same

kind of bujah. We stood under a large tree, and had a good morning's work, not selling, however, more than fifteen Gospels. But the poor pilgrims listened well to the preaching and singing, and they begged us to go next day over to Nobodyp, as they said they would be there, and that there would be crowds of people to listen and buy. Early next morning we again drove over, and went up the river by boat to Nobodyp. When we arrived we found the banks and the streets crowded, and a steamer holding 800 people carrying pilgrims to and fro. We were told there were three other such steamers doing the same work. Many people were standing in the water counting their beads and repeating their senseless mantras with great devotion, but looking about them the while at all that was going on.

We were soon in the midst of the crowd, and took our stand, Miss Dawe at one place, and I a little further down, and Miss Bloud and Miss Key not far from me. There were no idols going by so early, so that we enjoyed comparative quiet for speaking. Our listeners were nearly all men, the women being collected further down the banks. Soon our two Bible-women appeared, and were a great help, taking up the strain when our voices were tired. We continued preaching, selling, etc., till twelve o'clock, now and again moving to a new position, and reaching the women also. Gradually making our way up the street, we soon sold all the Gospels we had brought, viz. 120, and people were begging for more. We regretted having taken so few.

By twelve o'clock our voices were gone, so we hastened on to the school, and got our man to cook us some curry and rice, intending to return by boat immediately afterwards. After breakfast, however, we felt revived, and thought we would like to make another attempt. As we sat in the large empty schoolroom, the crowds of people outside began peering in. Feeling that such a good opportunity

ought not to be lost, two of us struck up a hymn, and the others went out and invited the people in. We soon had the room pretty full, the more fearful ones remaining out on the verandah. Miss Dawe spoke first, and then Miss Bloud read the story of the Prodigal Son, and said a few words. Miss Key then read about the healing of the blind man. (My voice was quite gone.) They listened quietly and earnestly, and some asked questions. We discovered two more Gospels in our box, which were eagerly bought, and many more asked for. One man only was a disturber an English - speaking babu, probably anxious to air his English.

"I have some doubts," he said.
"What are they?" we asked.

"Where do you get your ideas of heaven and hell?"

"If you will buy a Bible," we said,

"you will see."

"The Bible!" he repeated, in a contemptuous tone of voice; "is the Bible common conscience? Please tell me your opinion of common conscience."

'Seeing that he only meant to disturb, we said, "We have no time to argue about common conscience now; we want to tell all who will listen about Christ."

'He soon left the room, drawing one or two companions after him. After an hour or so, we walked down to the river, but our boat had not arrived, and we had to wait on the bank for another half-hour or more. People gathered round, and we did our best to sing a few hymns and give the message of the Saviour's love once more before leaving. Miss Key was saying to some women, "The Ganges water can never wash your sins away, it can only cleanse your bodies."

"Indeed, it cannot even clean our bodies," answered one of them; "it

only makes us dirtier."

'An old man and a woman, at the same moment, prostrated themselves at our feet, saying, "I must eat the dust of your feet." The woman had

performed this act before we could prevent her, rubbing our boots' dust on her forehead and mouth. When we were busy selling, a man said to us—

"You come here to get salvation because you cannot get it anywhere else, and you make your fortunes on the pice you get."

'When Miss Key was preaching, a man came up and thought he would puzzle her with a philosophical ques-

"Where do you say God is?"

'Miss Key, having no intention of arguing the point in his way, called a little child to her, and asked him, "Can you tell me where God is?"

"God is up in heaven," said the child.

"This little child can answer your question, you see," Miss Key simply said. All the people laughed at the man, which he could not stand, so walked away. He would have liked to have entered into a long argument on the subject of "God in matter."

"We were selling "The Psalms of David." This title took with the people, and several inquired what they were. We told them, adding that we sang them in our churches. They asked, "But how can we sing them?" Miss Bloud said, "I will show you how we sing them in church," and she sang Ps. xix. to an English chant. This pleased them much, and they soon came upon us for all that were left.

'Many had been induced to buy just by hearing the beautiful 51st Psalm read, and after this the entreaty was, "Give us a prayer-paper." A man had listened intently while I was speaking of the difference between the pure and sinless Jesus Christ, the true Saviour, and the corrupt and sinful Shri-Kristo, in whom they trusted. This man bought a Gospel, then, giving me a pencil, begged me to write on his book—

"Jesus Christ—sinless, Shri-Kristo—sinful," so that he should never forget it.

They also wanted our names written on their books, so we had to set to

work writing busily.

'An old priest, listening to one of our girls speaking, said to the people, "Go and listen,—go and listen,—for nothing but what is pure and good can come from those young lips." We felt quite sorry to leave these poor people, who, to the last, were never tired of listening. Many begged us to go the next day to Santipur, for they said, "We are going on to the pujah there, and shall hear you again."

'We accordingly made arrangements to go to Santipur early the next morning, sending on horses, as it was fourteen miles out. In the morning, however, I had hardly any voice, and was not very well, so the others started off without me. They returned late in the evening, and gave grand accounts of the day's work. I will leave it for Miss Dawe to describe. We took care that this time there should be no lack of Scripture portions. They took with them some 500, and sold, I think, 360. They might have sold many more, but it was getting dark. In January we are (D.V.) to take over the Santipur Schools, viz. the two C.M.S. Girls' Schools, each containing about fifty or more girls. We shall also hope to open up the houses there, as we have long wished to do.

'November 10th.—Miss Dawe and I are now starting on a tour of a few weeks to visit the different Christian villages throughout the districts, in order to have little gatherings, etc., and do what we can in preparation for the "mission," now so near at hand, and through which we are expecting and hoping for much blessing. Miss Thorp will take charge of the work here during our absence, both now and at the time of the mission.

'C. M. COLLISSON.'

MISS E. DAWE'S REPORT.

'This year has been devoted chiefly to evangelistic work. With the exception of one day in the week occupied with school-work, and another with visiting a few Zenanas for Bible teaching, the rest of my time has been spent in going to the many paras in and around Krishnagur, sometimes alone, sometimes with a Bible-woman, simply for the purpose of spreading abroad the knowledge of the Saviour.

'By this means many more hear our message than would be the case if we all confined ourselves to Zenana-work proper, when so much precious time has to be given to secular teaching. This village work is most encouraging, and one and another, here and there, are learning to love the Lord Jesus Christ, and in secret serve Him. Hinduism is being undermined; and, slowly, but surely, faith in Christianity, as the only religion that can give salvation and peace, is being implanted.

'A striking instance of this came before me during the past year. One of my Zenana pupils, herself a Christian at heart, told me that she had gone to a wedding-feast at a neighbouring house, and had there heard a conversation on religion carried on by the women assembled. One said, "What good does our religion do us? We call on one god, then on another, and never get an answer. It would be better to have only one God like the Christians, to whom they go and tell everything." The greater number present approved of this, and agreed that the Christian religion is the best.

'In one para, where I was always warmly welcomed, a child ill with fever used to come and listen. One Friday she seemed very ill, and I spoke to her of the Saviour's love for children, and readiness to receive and bless them. She listened most attentively, but presently had to drag herself to her bed and lie down. An English child in such a state would

never have been allowed to move, but would have been most carefully nursed and tended; but here the sick, even to the last, move about from place to place, and their friends have no knowledge how to nurse or care for them.

'The following Friday, on going to the same house, I was told that the child had died the previous Tuesday. Her aunt, with whom she lived, was full of grief, but said to me, "Kooshum has gone to be with Jesus. She loved Him, and used to pray to Him every day, and ask Him to take away her sins."

'On further inquiry it really seemed that the child had grasped the truth, and had died trusting in Jesus. When dying she told her aunt not to grieve for her, as she was not afraid to die. "I shall have no one now to remind me of your words," said the poor woman. "She used to say, 'Ma, the Mem said this, and this' (mentioning parts of the lessons that had been given), and often repeating lines of the hymns she had heard." The aunt seems to have a very simple faith in Jesus too, and is looking forward to meeting Kooshum again in heaven.

'In another para the people were very ready to hear. After one or two visits they got a nice new bench for me, and brought it forward with much pride, saying, "We had it made for you; you must come every week and teach us." The opportunities are unlimited, and we trust that in time the Gospel message will reach all the paras of Krishnagur.

'For the third time we attended the annual Raj-bari Mela in April. As usual it lasted three days, and we were able to distribute more than 5000 tracts, and to sell about 227 Scripture portions, not including a number sold by Mrs. Santer of the C.M.S., who accompanied us. Besides this, our teachers were able to gather groups of

women around them, and point them to Christ.

'During the year I paid three visits to Santipur, returning each time more and more impressed with the desirability of having a resident missionary there. It is too far off to be properly worked from Krishnagur, and as it has two large girls' schools, and the people gladly welcome the visits of a missionary, it seems sad that there should be no one to teach them.

'The annual hrash jatra held at Santipur brings together crowds from all parts of Bengal. This year we took advantage of the occasion to go there with a large quantity of Scripture portions and tracts to sell and distribute. On entering the town we found the roads thronged with people, and drove at once to a road leading to the river. Our plan usually was to commence talking to a few people, who perhaps were quietly seated under a tree, cooking or resting. By singing a hymn others were gathered round, and then a talk would follow about sin and its only remedy, with a brief account of the life and death of the Saviour, and the free offer of salvation through Him alone. Then, showing the Gospels, we said that they contained the story of Jesus, and advised them to buy copies to take home with them. Generally several copies would be sold, and after answering questions we would move on to another group, not, however, without being asked first to sing another hymn. In this way we talked and sang and sold books, till we were all quite tired and hoarse, and began to feel the need of break-

"We only encountered two opponents. One was an old woman, evidently a bigoted Hindu, who addressed Miss Bloud very angrily, saying, "I know you. You go from house to house in Krishnagur teaching Christianity, and trying to destroy our religion." The other was an old Brahmin priest, who, just as we were getting into our gari to drive to the

school for breakfast, said to me mockingly, "You have been teaching all these people, why do you not teach me?" I answered, "My voice has gone, and I am too tired to say more now."

"Your voice has gone, has it? Look at me, I teach hundreds of people, and my voice never goes." On Miss Bloud accusing him of pride, he said: "I am not proud. I am a Brahmin, the son of a Brahmin, a pundit, a guru. You are proud; you wear topis on your heads, and put on clothes, and drive in garis." On answering that we wore topis because we came from another country, and could not stand the sun, the laugh turned against him and we drove off.

'After breakfast, and a very short rest, we went out again to a yet more crowded part and commenced the same work. In one place about 200 people were sitting on the grass, and they listened most attentively while Miss Bloud and I, one after another, addressed them, many afterwards buying Gospels. The road became so densely thronged that we had to turn back and go to the school by another way. After tea we sallied out again, and began once more to sell, taking our Christian bearer with us to help. Crowds of people lined the roads, and the roofs and verandahs of the houses were covered with women waiting to see the grand procession of idols that were being carried round the town.

'It was a strange and most saddening sight. Hideous idols, many lifesize, were borne along on bullockgaris, mostly representing incidents in the life of Ram. Living people also, dressed in extraordinary costumes, and acting as they were carried along, formed part of the procession. Yet we were able to walk about quite unmolested, and to sell the books, which the people knew taught that all they were witnessing was sin in the sight of God. The darkness only closed our work.

'Some students from the Divinity College of Calcutta, and one or two catechists, were also at work amongst the crowds, and sold a great many Scripture portions. One who had some years previously been master of the C.M.S. Boys' School in Santipur, told me that a few years previously such work as we had been doing would have been quite impossible. We should have been mobbed and insulted. He was astonished at the change in the feeling of the people, and we could only praise God for softening the hearts of the people, and preparing them to receive the Gospel.

'Through the year I have been able to continue my Sunday Bible-class for the servants. This has always been a pleasant hour, and the servants themselves seem to appreciate it. All who attend it are either Hindus or Mohammedans, except the mali, who is a Roman Catholic. I am very hopeful that one member of the class at least, a blind punkahwallah, is really learning to serve the Lord Jesus. He told me one day, before all the others, that he believed in his heart, though he had not yet confessed his faith openly. Mr. Parsons, Mr. Rudra, and Mr. Gill, on different occasions kindly came and gave a lesson to the class.

'At the request of the catechist of Krishnagur, I have conducted a weekly prayer-meeting in the Christian para for women, which has been well attended, in addition to the monthly missionary meeting, at which missionwork in other parts of the world is described, and thus sympathy enlarged. At the prayer-meeting we have, for a long time, had special prayer for blessing on the approaching mission to India. We are looking for a great outpouring of God's Spirit, and hope that the new life and zeal, which we trust will be the fruit of the mission amongst the Christians, may result in rich blessing also to the heathen around. We have had a special weekly prayer-meeting in Krishnagur, of C.M.S. and C.E.Z.M.S. missionaries for this mission.

'At the present time, Miss Col-

lisson and I, at the request of the C.M.S., are going through the Nuddea district, holding preparatory meetings for women, and telling of the object of the mission, and the need of previous prayer and preparation. We are now at Sholo, and hope to go on to Bollobhpore next Monday. As an instance of the way in which the knowledge of the true Saviour is spreading, I should like to tell of two nearly blind Mussulman fakirs, who came to us here a day or two ago wanting to sing some hymns about "Jesus Christ," which one of them had composed.

'It appears that in the Christian villages around, they had heard of the life and death of the Lord Jesus, and had been so much interested that the elder of the two composed some hymns which are full of Gospel teaching. The two men listened very attentively while we read and explained passages from the Bible to them, and they seem really believers at heart. Afterwards they sang two of their hymns to weird Bengali tunes. I give a rough translation of one of them:—

Chorus.

Apart from Jesus there is no salvation for sinners.
Believe and become His servants;
He will dispel the darkness of the mind.
Leaving the happiness of Heaven,
He came to dwell with men.
For sinners, on the cross
He gave His life.

'The words are repeated over and over again with great effect. How well it would be if these two men became true Christians, and then went about in the same way, spreading the truth by means of their hymns!

'We would again most heartily thank all our kind friends for the beautiful things sent for sale, by which we realised a large sum, and also for all the presents for our school-children. May we all, workers at home and workers here, labour yet more diligently in our Master's service, knowing that He will not fail to give the increase.

E. DAWE.

November 1887."

MISS THORP'S REPORT.

'Wonderful are the times in which the lot of the missionary is now cast! A mighty stirring is going on in the minds of the people of heathen lands, and one hears of a hungering after light and peace such as has never been known before.

'Then the life of a missionary-how different, with but few exceptions, from that of the pioneers of old! Talk of sacrifices, of hardships for Christ's sake! Many of us can testify that we have little to bear in that respect; perhaps it would be well for us if we had more. Not that we are exempt from trials: they do come in a greater or less degree—the supposed minor ones sometimes being the hardest to submit to cheerfully. The inconveniences of a tropical climate are far too real to be lightly passed over. we find, as one of our China band has very truly said: "The discomforts of the hot season must have one of two effects—either they will be the means, and very effectual means too, of bringing us into a life of closer and more dependent communion with Christ, or they will be the means of leading us into the dangerous state of drifting."

'Moreover, we feel how strong is the tie which connects us with hearts in the mother-country. As workers together with God, inflamed with the same spirit, distance seems nothing, for are we not each just in the corner of the great harvest-field for which the Lord of the harvest considers us most fitted?

Once again we would acknowledge with heartfelt thankfulness how the influence of *Mildmay* and *Keswick* has not been confined to the ocean-bound shores of England, but, making its way over land and sea, has been the means of putting strength and courage into the hearts of many in the mission-field, not a few of whom can

r personal testimony to the blesswhich, under God, they received during their period of training at the former place.

'We thank God as we read this year of the blessing He has been bestowing at home; and the words spoken at those solemn meetings, read and re-read both in the hot plains and under the shadow of Himalayan snows.

'As one who just a year ago landed in India, I have but one testimony to give. It is a song of joy and praise to Him who first of all implanted the love for His work in heathen lands. gradually removed all hindrances, and at last granted me my heart's desire. Though, as is always the case, the study of the vernacular must be the chief study of a first report, vet it would be possible to tell of numberless teachings, very varied in character, but of such importance that experience has at last called forth the exclamation: "What a number of mistakes should I have been guilty of had the language been no barrier to a 'freshman's 'activity!"

'We make it our aim, as well as learning the language, to study, as far as possible, the inner life of our Indian sisters, so as to be the better fitted to enter fully into their joys and sorrows, their hopes and fears. It has been my happiness to see the work going on, not only in Krishnagur, but also at Nuddea and Santipur, both the latter being most interesting fields of labour.

'A new-comer cannot fail to be struck with the great extent of the work, its extreme hopefulness, and the grand opportunities which occur for distributing God's Word among the thousands who, at stated periods, assemble at Nuddea to bathe in the sacred waters of the Ganges, and at Santipur for *Melas* or fairs.

'In July Miss Collisson and I spent a few happy days in our little room at Nuddea (Nobodyp). It was so interesting to be right in the midst of the people, with open Zenanas all around, and smiling faces ready to greet us wherever we went. Here I got some practice in speaking by going about with a Bible-woman. Our time there

was only too short.

'At Santipur last week the work was grand. In one day we were enabled to sell over 300 Gospel por-tions and copies of the Psalms to the crowds gathered in from all parts to be present at the "mela." At such times an insight may be obtained into the true nature of idolatry. It is a spectacle not easily to be forgotten to see streets simply packed with natives, women crowding on the roofs of the houses: and what for? To see a procession of unsightly figures, clothed in the gayest, most tawdry fashion, hideous idols on their way to be drowned in the river. The expression on the faces of many of the people betrayed, more or less, the effect which such a religious ceremony had upon them. There was the proud young student, whose mind, opened by learning, had long since ceased to look upon such a festival as anything but a show. There was the wily old priest, who marched

along with the air of one who knew that his pice-bag would be heavier at the end of such a holyday! There was many an earnest, longing, anxiouslooking, sin-stained face, both of man and woman, who, as the gods passed by, greeted them with prayers and salutations.

'These are some of the sights which sadden the heart, and, at the same time, nerve the spirit and strengthen the resolve, in God's strength, to do our utmost to hasten the time when "the heathen shall cast away their idols to the moles and to the bats," and when "there shall be One God, and His Name One."

"Brethren, pray for us," that we may be whole burnt-offerings (with all that that word implies) on the altar of

our God, towards the accomplishment of this His purpose.

"Sparks fly upward toward their fount Kindling-flashing-hovering-Kindle, flash my soul-mount higher and higher, Thou whole burnt-offering."

'M. M. THORP.'

Miss Bloud speaks of her visits with Miss Key to neighbouring villages. One of their pupils, an almost totally blind woman of the highest Brahmin caste, is just weighing the blessing and the difficulties of being a Christian in the balance. At one time, determined, in spite of her blindness, to find her way to the missionaries' house and confess her faith in Christ by baptism,—at another, wavering at the prospect of being denounced by all her own people, and becoming almost dependent on strangers. We must wait for the sequel. This is but one amongst many cases which prove that only grace and power from on high can move these timid, sensitive women to be heroines and, in some instances, martyrs.

Miss Bloud writes :-

'There is one other old woman, a Brahmini too, who, we feel sure, is a Christian, and prays every day to Jesus. About two or three months ago she lost a son, and was in very great distress, but was much comforted

talked and read to her. She has been very ill with fever, and is still in bed, but she is very quiet and patient. She told us that she prays every day to Jesus to forgive her sins and take her to heaven. Her little grandchild, hearing after Miss Key and the Bible-woman her pray aloud, asked her if Jesus was able to save her and take her to heaven; she answered with much confidence that He was, the mems had told her so. Last week Miss Key and I visited her, and found her very poorly, but she made us go in, and sat up to listen whilst we read and sang to her. The fourteenth of John and the seventh of Revelation comforted her much. She has only heard about half a dozen times in all, but her simple and childlike faith is beautiful to see.

The Brahmini widow I particularly mentioned last year (India's Women, vol. vii. p. 8) is just as interested as ever, but her son still keeps her from making any open confession.

'These poor Hindu women are such

weak, timid creatures, and so fearful of meeting with censure and unkindness from their relatives and friends, that the bravest of them find it difficult to testify for Christ in their homes, by neglecting to carry out even the most trivial of their rites and customs, such as bowing before, and watering, the sacred Tulsi tree, or allowing one of a lower caste to come in contact with their persons without bathing, no matter what time of the day it may be. They don't mind speaking of all they have heard and learned, and saying how good and true the Christian religion is, but when it comes to works of faith they fail. They need much prayer, that grace and courage may be given them to witness for Christ.'

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'There is still so much more to be done, so many hundreds and thousands we cannot reach with our feeble band. We have been invited to so many new

'There is much that is encouraging . Zenanas, but cannot take them up for want of help. There is much, very much, work still to be done in God's harvest-field, but where are the labourers? Oh that more ladies, with time and money at their disposal, would obey the command—"Go ye . . . and preach the Gospel." There are souls here thirsting for the "Water of Life," and none to bid them drink, or direct them to the fountain from whence flow living waters.'

CHUPRA.

Widows' Training Class.

The first and last reports of work in Chupra that India's Women has been privileged to publish were written by the Rev. G. H. and Mrs. Parsons, and Miss Payne, and appeared in our March and April Number, 1886. Our honorary missionary, Mrs. Parsons, was at that time staying in England on account of temporary failure of health. On her return to the work in the autumn of 1886, Miss L. Parsons accompanied her, and now writes of her first year of work. Extracts of her journal, written during itineration, were published in our last volume, p. 98.

MISS L. PARSON'S REPORT.

'My sister has handed over to me the duty of writing this year's report of the work at Chupra, so, before settling down after our holiday, I will send a

little account of my first year.

'We arrived at Chupra the end of November 1886, and after a few days we started for a three weeks' itinerating before Christmas. On December 3d we left for a place about five miles out of Chupra, called Baghmara. This we made our centre, pitching the tents there and going to the villages all round, not a few in number. Mrs. Ghose's help was invaluable, and the eight widows accompanied us for the sake of gaining experience. It was a pretty situation on the bank of a river, and just outside the village of Bohirgatchee. The novelty of the life to me was charming. The morning I spent generally in study. After we had all had prayers and reading together, Mrs. Ghose went into the villages with six of the widows; two, taking it by turns, stayed at home to

'My sister would read and talk to the women gathered round the tent, and my brother's work was amongst the men and in the schools. The midday was so hot we were obliged to remain in tent, but invariably had a congregation round the door. One day I accompanied my brother to an outlying village to visit a school-a funny little place, pitched on the top of a steep bank, with mud walls; the lesson-books were kept in the rafters of the roof. Thirty-seven names were on the rolls, and they had then learned 45 out of the 100 Irish texts, and repeated them so nicely. In the evenings my brother sometimes exhibited his magic-lantern with Scripture slides, and we had, on one occasion, as many as 300 present, women among the number. I think our visit was greatly appreciated, for we were entreated to come again. The work was very interesting; the widows daily took part in it themselves.

'We returned to Chupra for Christmas. Our Christmas Day was a simple but none the less a happy one. The native band came round the first thing, reminding us of the home carols. Our church was decorated in native style. and, though we had not holly, our rooms were beautified with a pretty kind of berry that grows in streamers, hanging down and surmounted by a bunch of leaves and a little purple flower. In the afternoon we visited the Christians in the village, and in the evening the magic-lantern was shown. Then, for a little while, we had a cosy gathering round the fire (though not really cold), and thought of the dear ones at home.

'On December 29th we had our prize-giving, with the contents of the box sent out from home, and longed for those who sent the gifts to share with us the delight of witnessing the joy of the children over their posses-

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'With the New Year we began teaching the Sunday-school children the 100 Irish texts. The boys use the schoolroom, while the girls come to our verandah and are divided into classes under the widows. Mrs. Ghose has all the elder and married girls, and my sister helps her in this class by taking all those with distracting babies! On January 10th Mr. Wigram and his son paid us a short and pleasant visit, staying one night. In the afternoon Mr. Wigram took the service in church, while Mr. E. Wigram gave a very nice address to the Sabbath-school children in our garden.

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'The usual routine of our training class has been: In the early morning, study with pundit, then their own cooking and food. At 10.30 a Bible lesson with my sister. Then study with Mrs. Ghose till 1.30, followed by an hour's leave for food and rest, and from 2.30 till 4.30 or 5 o'clock, study again. Afterwards the women were free to cook their evening meal, prepare lessons for the next day, and sometimes to come with us visiting till 6.30, the time for daily evening prayer in church.

'They learn simply the elements of knowledge—reading, writing, and a little arithmetic,—for when they come to us they are generally ignorant village women. Of course the Bible is made the chief study. They receive a thorough instruction in the Gospels, Acts, some of the Epistles and Old Testament history. But three years is not too long for even this small amount. Last term, two of them having finished their three years' course took up work as teachers.

'They are the first to pass out, and you will be glad to hear how well they are doing. One went to her own village, and the other to Miss Valpy, who writes of her: "We like her very much; she sings and speaks nicely in the villages, and is very gentle and nice in her ways. I am so glad to find how much she knows of the Bible. . . . How beautifully she does needlework!"

'A third woman has now finished her term, and will soon be leaving us, and we hope to have these three places filled up, making our total again to

eight.

We are so thankful for Mrs. Ghose. Her work and influence among these widows is very great, and yet she does all in such a quiet, unobtrusive way. Her one desire seems to be to spend the life and power her Master gives her simply in His service. She also takes a great interest in outside work, and visits nearly every evening in the

village. On Saturday mornings she has a class for the "old women" of the village. It is no easy matter to teach these old people, who have no memories for the simplest things; yet she has managed to make them grasp thoroughly some truths, and, by the number who attend, it is evident the women take an interest in the class, and appreciate her care for them.

'On Saturday afternoons my sister has a mothers' meeting, from 20 to 30 generally present. The first hour Mrs. Ghose and I sell to them, at a reduced price, cloth for undergarments, and afterwards my sister

gives them a Bible lesson.

'In August we were obliged to break up the training class and to leave Chupra on account of health, but Mrs. Ghose returned after six weeks, the usual holiday-time, and re-opened it. Our holiday has done us all great good, and we are now looking forward to consecrating our renewed strength to special work in preparation for the coming mission.

'There is one other feature of work at Chupra I should like to mention. My sister brought out with her a good supply of medicines, and almost every morning she has patients; some come from long distances, and are so grateful for the least attention. There is no medical mission here, but we both feel strongly how valuable one would be for the surrounding villages. A medical missionary here, besides carrying on work herself, could impart her knowledge to the widows being trained, and send them forth, even more qualified, to win their sisters to listen to their message of salvation.

'And now I must close this account of my first year out in India, not without thanksgiving to Him who brought me out and has so lovingly led me all along. May "henceforth unto Him" be the motto of each fresh year He allows us to work.'

NUDDEA VILLAGE MISSION.

Besides the periodical itineration in camps, which many of our missionaries undertake in addition to their work in the cities, we have two special Village Missions. One at Nuddea, about twenty-two miles from Krishnagur, is under the charge of the Honourable Winifriede Sugden and Miss Valpy. Here there is a community of native Christians, who, it must be plainly understood, are not converts from heathenism, but the descendants of converts, who have, in many cases, inherited the name and profession of Christianity only. Like the dwellers in neglected districts in our own 'Christian country,' they need true evangelistic work, as well as watchful care and building up in faith. It will be seen from Miss Sugden's report that mission-work is carried on also amongst heathen, who have never heard even the name of the Redeemer of the world.

THE HON. WINIFRIEDE SUGDEN'S REPORT.

'The report for last year's work is most satisfactory as regards my Christian women. Since June I have had weekly two mothers' meetings-the average attendance about 33-a great improvement on the two preceding years in Kapasdanga. Since this coming winter mission was spoken of, I have had a weekly evening prayermeeting for the men on their return from work, and it has been very well attended, 50 to 80 each time. A few women came. On Sunday Miss Valpy has a class for women, and I take our servants. All through the rains our Padre Babu comes daily to read prayers, and explain a few verses of the Bible to our household. The work among these poor Christians has indeed been blessed; but, oh! their hearts have been so hardened through ignorance, that it takes a long time to break through the outward crust of pride and self-conceit, and show them what is our state before God. Still trust, patience, and love can do great things.

'No one has any idea of the state of the Christians here, the depths of ignorance into which they are sunk; the cruelty towards women and children is quite equal to that among Hindus and Mussulmans. Only ten days ago, I saw a man beating his aged widowed mother in the most disgraceful way. These were nominal Christians.

'The work among the Hindus and Mussulmans is increasing very much; every time I go out I am asked to go and preach in other villages. There are over fifty villages to which Miss Valpy or myself have gone and preached; but in every one we are sure to meet some one who has never heard of the Saviour.

'Last winter, in consequence of having only one tent, we had to keep to where there was a "rest-house," and go only to villages where the people had heard the Gospel; but this winter, as we have had a small dining tent lent us, I hope we shall be able to go to some new villages, to which I have had many invitations.

'We can always go out in tents from about November 20 to February 20; from February 20 to April 1 we can go to rest-houses; from April 1 to July 1 we can always get to villages about four to six miles from home. The only time we are rather shut up in the compound is in July, August, September, and part of October. In

those months we can always, unless there is a flood, visit our Hindu and Christian schools, work among the Christian men and women, and visit the Hindus and Mussulmans in

Kapasdanga.

'There ought never to be one missionary lady alone, in case of illness, anywhere in the Mofussil (up-country station). At Kapasdanga, for instance, we have no doctor nearer than Krishnagur, a distance of twenty-two miles. I never feel lonely, however, when Miss Valpy goes for her holiday of a month or so.

'There is work enough round Kapasdanga for four missionary ladies. As a rule, we go out with our horse once in the day, in the Christian village near at hand, or else to a distance, either in a boat or bullock-cart. Our times of work in the cold weather are from 8 to 11 A.M., and from 4.30 to 7 P.M.; not being able to use covered garies, we cannot be safely out in the midday sun.

'In the hot weather we get out as near 5 A.M. as possible (I have been out earlier), until 8.30, and in the evenings from about 5 P.M. to 8. All through the day we have visits from patients to be doctored, or outsiders

from distant villages for a talk on religion.

'Last summer some Mussulmans came from a very long distance on their way to a festival, and put up for the night in our compound. I had made their acquaintance while out itinerating, and the men were so pleased to see me again.

'Last spring our hearts were cheered by the baptism of our Hindu ayah, and the little woman, aged sixty-five years, has been improving steadily during the year. She is respected and liked by all the servants, both Christian and Hindu. She brought two of her brother's children here after her baptism, and she is very anxious for them to be Christians also.

'I cannot close without saying how sorry it makes me to see our Christians in many places in this district, and specially at Kapasdanga, working on their farms sometimes the whole of Sunday. I have seen them thrashing rice, mending hedges, repairing carts, selling wheat or linseed, etc. etc., on Sundays; also buying clothes and marketing in the Hindu Bazaar.

'M. W. SUGDEN.

'KAPASDANGA, NUDDEA ZILLAH, 'November 1887.'

Miss Valpy has written a letter mentioning several hopeful projects. We quote one passage:—

'Our dear Bible-women are a great help—always ready for work. I cannot help thinking of the words: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," when I see them trudge so willingly over dusty roads and muddy fields to tell of the salvation of God. Such energy in Indian women involves great self-denial.'

BHAGULPUR.

One important change has taken place at this station. Miss Fanny Butler, M.D., who has had charge of the medical department, has been transferred to Kashmir. It is hoped that she will shortly open a medical mission to women at Srinagur, Miss Hull accompanying her for the non-medical work. Miss Haitz and Miss Pinniger, her fellow-labourers at Bhagulpur, mention the general regret that is felt at her departure.

MISS HAITZ'S REPORT.

'During the months from December to May my personal work was entirely among the Bengalis of the better and middle class people. At the beginning of February, Miss Thomson of Barrackpore came to live here with her brother, who is a Deputy-Magistrate. She offered us her help as an honorary worker twice a week. This offer was a great boon, for Miss Thomson is an old member of our Society, and has worked for a good many years as assistant teacher at Barrackpore and other places in Bengal. Being singlehanded in the Bengali work, I gladly handed part of it over to her, and watched with pleasure the fast progress of her pupils; for she is perfectly at home in the Bengali language, and I quite envied her gift of teaching.

'The beginning of May brought us another God-sent helper, Shorno, one of the Barrackpore teachers, who wished for a twelve months' change of work and air. After she had spent four months at Amritsar, Miss Good very kindly sent her to us for the remaining eight months. Shorno has proved a real help and comfort; she could speak some Hindustani, such as is spoken in Bengal, but she could not read either Hindi or Urdu. However, being enterprising and courageous, she began at once to learn Hindi, coming to me daily for a two-hours' lesson. Now she is actually doing more Hindi than Bengali work; she has also learned to read the Roman-Urdu Bible.

'Just about the time when Shorno joined us, several Bengali Zenanas closed, so that there was not enough work for the two of us. Miss Thomson knew some Urdu, and was willing to help Miss Pinniger in her work among the Mohammedans, but she had only gone to her work two or three weeks when her brother was transferred, and she left Bhagulpur with him. Gradually some more Bhagulpur pupils fell off our list, so Shorno had time to take up

a good deal of Hindi work, and I took up the Urdu work which Miss Pinniger had given to Miss Thomson, and superintended the Nathnagur School, and taught English in three Bengali houses.

'I have lost quite a pet pupil from one of them, who has had to leave this town with her husband. This little woman used to visit us at the Mission House; she was bright and intelligent, taking real interest in her lessons. Another of these three pupils has of late been unable to continue her studies, as her eldest daughter, a nice girl of nineteen, was very ill with fever. Greater love, attention, and devotion than this girl received from her parents and younger sisters, I have never witnessed in any Christian home in Europe. The father spared no money to procure the best medical advice; local and Calcutta doctors were called in to consult with their family doctor, and their orders were strictly carried out. But the poor girl died a fortnight ago, and is deeply mourned by her friends. This will show that girls are not universally despised.

'Another Bengali pupil, whom I nursed through cholera last year, has left. She promised to write to me now and then. She told me that she reads her New Testament, and prays daily to God in Jesus' Name, and she believes that in Him alone is salvation. Sometimes I find time to visit old friends for evangelistic work, also the houses of the school-children. The children usually help me to sing, and they read and say texts which I explain. That the children know so much impresses the women; very often I get large crowds around me.

'By all I have said so far, friends at home might think that our past year has been cloudless; however, there can be no real work without its shadow and dark side. Looking ahead into the new year, one hardly ever expects it to be all sunshine, yet when trials and disappointments come, they are usually from quarters where one least looks for them. In this year our heaviest trials were caused by our native Christian fellow-workers. Disappointments in work among the heathen do not pain us nearly so much as experiencing ingratitude, and witnessing inconsistencies among our teachers.

'Friends at home, who have taken an interest in Miss Butler's late work among the sick, will be pleased to know that wherever we go we hear her praises sung, and that the people wish her back again. Frequently we meet with those who tell us how the "Doctor Miss Sahiba" has saved their lives, and what she has done for the poor.

'The last two Saturdays Miss Pinniger and I have begun preparatory mission work among the women and girls of the Christian congregations here and at Jamalpur, for there is no missionary's wife here, Mrs. Weber being at home. Miss Pinniger works among the Bhagulpur Orphanage girls and women of the congregation, and I go, by 3.30 A.M. train, over to Jamalpur to do some house-to-house visiting among the people, and, later on, have a meeting for the women. We trust that, through the women, the men may derive some good too, and that this preparatory work and the actual mission may be a means of great blessing to the Christians, young and old, here.

'Now I must come to a close, with warmest thanks to our kind friends in England, Scotland, and Ireland, who help us by their prayers and sympathy, as well as by funds, gifts for schools and Zenana pupils, also pretty things for sale; nor must I forget those friends who have sent me personally kind remembrances in various shapes, and whom I have never thanked privately.

E. HAITZ.

'BHAGULPUR, Dec. 5th, 1887.'

MISS PINNIGER'S REPORT.

"Sowing the seed by the wayside high, Sowing the seed on the rock to die; Gathered in Time or Eternity, What, O what shall the Harvest be?"

'How often we muse thus, and the answer comes to us, "He knows!" Vividly do we remember last New Year's Eve, how bright everything looked before us. Thanks to our many kind friends at home, we had all enjoyed a very happy Prize-giving; our schools were better in every way than in previous years, Zenanas were satisfactory, and we had a fair staff of teachers (of course, as I expect will always be the case, the need still existed for more); and the prayer was uppermost, that God would indeed bless us throughout the coming year! I believe He has done so, although it has not been to lead us along the sunny pathway by which we entered it.

'Early in the year we needed a third teacher for our Ingagani School, as the numbers had increased to nearly 70, and Mrs. Ellwood of Jabalpur, kindly sent us one, but after trying for a fortnight to make her settle down, we were obliged to let her go. From that time, also, bickerings arose between the two other teachers, and the results very quickly showed in their work.

'It was with great disappointment that I saw my favourite school going down. We continued hoping against hope but at last both teachers had to be dismissed. Their conduct has been the great trial of the year; nothing amongst our heathen pupils tries us nearly so much, as we expect so little of them; but when Christianity is brought into contempt directly before them, by those who bear the Name of Christ among them, we cannot but feel with one of old, that "the reproach of it is a burden," and a heavy one too. Since that time (late in May)

Sarah, our oldest Zenana teacher, and I, have taken the children ourselves, for half the day, three times a week, instead of daily, giving the Zenanas our spare time. The girls are bright and intelligent, and take a real pleasure in their lessons, but many of the old ones still refuse to return, and the numbers are comparatively very low.

'From our Sahib Ganj School four girls went up for the Government Examination last February, and all passed, each obtaining a scholarship; but we have now quite decided to relinquish all Government aid, principally on account of its enforced secular studies allowing too little time for our Bible lessons. This school is very satisfactory just now, our Infant Class especially; Ruth, the teacher, is a good woman, and takes a pride in her work. The little ones are delighted to repeat texts and hymns, and when, upon my return from my holiday, I questioned them as to what they had learned in my absence, they related the whole story of Jacob and Esau from their birth to Jacob's return to his own land-shall I say without hesitation? nay, rather as fast as their little tongues could run, evidently with thorough enjoyment. If our friends could see and know them as we do, in spite of their being of the lowest class (and that comprehends a great deal), I am sure they would say, "God bless the children.'

'I must not forget also to mention Mr. Wigram's visit. We still retain a very pleasant remembrance of his short stay among us. On the Tuesday morning after his arrival, he and Mr. E. Wigram visited our Nathnagar School, much to the delight of the children, who had never seen an English gentleman before. The girls perfectly understood and still remember what was said to them. Before leaving the school, they had a peep at Miss Butler's dispensary, but, unfortunately, she had had fewer patients than usual that day, and as we were rather late they had nearly all dispersed. We should have been pleased to show him more of our work had his time not been naturally fully occupied with the Church Mission.

'But I must pass on to the Zenanas. From this department, too, we have lost a teacher. Of our regular pupils one poor girl has died; her case was very pitiful. She was a Mussulman of about seventeen years of age, and married, with one little son. She had read with us for some two years, and always listened attentively when her mother, who was very bigoted, would allow her. During the rains malarious fever set in, and she grew steadily weaker.

'One day when I went in she seemed to be dying. A complete wreck of her former self, she was lying on her bedstead groaning miserably, while her friends sitting near fanned the flies from her. I sat down by her and spoke, though I thought she would scarcely recognise me. Hearing a fresh voice, she turned, only to groan again, and roll her eyes wildly. I fancied she might perhaps just catch a word or two, so began speaking to her of Jesus, and repeated the text: "Christ Jesus came into the world to save sinners." As soon as I began she ceased to moan, and such a look of perfect peace came over her face as I shall not easily forget; but her mother, upon noticing it, in a moment covered the child's ears with her hands, exclaiming almost savagely, "No, child, you shall not hear, you must not listen"; and the poor thing became so frightened I thought she would have died there and then. Another woman sitting near said, "And why shall she not hear? the Miss Sahib is quite right." Of course I could do no good, so left, and the girl died the following Tuesday.

'We have other Mohammedan pupils in the same neighbourhood, of whom three girls read together. They are the Bible-woman Sarah's pupils, and I am very pleased to see how well they progress. Last time, when I asked them at the close of the Bible lesson if they had learned any fresh texts, they replied, "Oh yes, a great many," and repeated them one after the other,

and hymns besides.

'With some, although they listen apparently well, yet it takes a long time for the truth to dawn upon them. Last week I was teaching and explaining to a pupil I John ii. I, 2, and telling her that Christ died, not only for the white people (as they so often suppose), but for all, when it seemed suddenly to dawn upon her as quite a new idea, and she asked—

"Did He die for the Mohammedans

as well?"

"Have you not just repeated, 'Him that cometh to Me I will in no wise cast out?" I replied.

'She looked up at me, and across at her father, who was sitting near, and with such a bright face exclaimed—

"Then we can come too?"

'It is only now, after nearly two years' regular teaching, that she is beginning to grasp the meaning. Another woman, a Jain, is a strange creature. Neither Sarah nor I could get her to pay any attention to her Bible lessons, but she got on well with her reading. Her house is one in which Shorno has lately been teaching Hindi; she can now read the Bible, and I find her decidedly improved. She remarked to me one day, "You know I am a very badtempered woman, and I used to get very angry sometimes, but now, when I feel so, I remember how kind Jesus was, and He never got angry, so I am trying to be better." She is of a good caste, but of a very ignorant household.

'Last hot weather her adopted brother came home from Calcutta with what was supposed to be sunstroke. He grew rapidly worse, and from being a strong, hardy young man, became so thin and weak that it required two men to support him. His friends called in all the native doctors (they would not be persuaded to have the Civil Surgeon), and when all else failed, they concluded he must be possessed.

'One day when I went as usual, and inquired for him, my pupil replied—

"Oh, he has a devil, and we have called in a witch; she has promised to sit over him and repeat her enchantments, and that will drive it out, and he will get better."

'It seemed useless to point her to a Higher Power; she only answered—

"You see this is our custom; we can see our witches, and therefore trust

them: we cannot see God."

'Before closing I have the very pleasant task of thanking the members of the Moseley Working Party most heartily for a box of beautiful things just received for sale on behalf of our Mission. It arrived just in time to put us in good spirits to write our reports, for upon opening it, and raking out, first one and then another of its contents, we could not refrain from exclaiming, "Well, they do deserve some interesting reports after so kindly and substantially remembering us." A special vote of thanks for this box is due to Miss Butler, who was always so ready to help us in arranging for Christmas with heart and hand, and whose absence is still sorely felt by the natives, and to dear Mrs. Tonge, to whom we feel deeply in-debted. We are also hourly expecting our prize-box from England, as we hear it has already left Calcutta, but I fear it will not come before this leaves, as it must do by this post. But in anticipation we thank all our many friends, and assure them that many hearts, young and middle-aged, are full of eager longing.

'When sometimes we ask, "Why, in giving you presents, do we want you to be happy on that special day?" many are the bright faces and cheery voices which respond, "Because Jesus Christ was born on that day." "What for?" "To save us from sin and hell."

'We look forward with prayer and hope that sooner or later it will be found that many have truly listened to the glad tidings of great joy, and have realised for themselves the best Gift of all, "a Saviour, Christ the Lord," and that thus—whether "Gathered in Time or Eternity— Sure, ah, sure will the Harvest be."

'M. A. PINNIGER.

' Dec. 6th, 1887.'

JABALPUR.

Bengali Work-Mohammedan Work-Hindi Work.

Our last reports mentioned new openings in all three branches of work at Jabalpur, this year we have to report a new worker. Miss Moore sailed last autumn as a missionary to the station. Her help is the more needed as the Misses Daeuble's furlough is drawing near.

Miss Branch writes not only of her own department, Bengali work, but of the work of Miss Laura Anthony, who, on her sister's marriage, took her place as Zenana teacher for Mahratta work. She mentions also the faithful and persevering efforts of the Bible-women, Mrs. Bannerjee, Mrs. Mukerji, Mrs. Emma Page, and Lizzie Shaw Charan.

MISS BRANCH'S REPORT.

'I will begin with my work in Gurha, which I think, on the whole, has been more encouraging than in Jabalpur.

'The weekly Bible-class for lower-caste women has been attended by larger numbers than ever before. During the last six months the average has been 39, and the class has been held each Saturday. Many elderly women attend, and they are the most interested in the Bible stories. Some of them ask questions, but, as a rule, they only sit quietly and listen hard. When anything is said that coincides with their experience, they give emphatic nods, or nudge each other and whisper, "There, did you hear that?" or "What true words these are," etc. etc.!

'The younger women are more or less distracted by their babies, but they also are attentive, and crowd as close as they can up to Emma. When the singing begins even the babies are still, and the mothers join in it heartily. During the prayer, which always closes the lesson, the women sit with heads bowed and hidden in their chuddahs, and almost all say "Amen" very reverently at the end.

"We hope that one regular attendant at these meetings will be baptized soon. Her husband has been for some years a Christian, and his wife has persecuted him most bitterly. She has a violent temper, and we used often to hear her taunting him and screaming, "What have you gained by being a Christian?" Lately she has been much changed: no harsh words have been heard in her house, and she has appeared to take in eagerly all that has been said about Jesus, and especially to delight in the bhajans.

One morning not long since she appeared at our house accompanied by her grown-up son, and said she had come to be instructed more, and to be present at our Hindustani prayers. Another day she came, and then she said straight out that she wished to be a Christian. But we wish to wait and test her, for it is better that she counts well the cost before being baptized. She has a strong character, and if she is sincere will be a great blessing. I think that she must be sincere; she has had to walk six miles each time she came to us, and her husband looks

much happier now. Once when I went into their house unexpectedly I found her husband reading the New Testament to her.

'One dear little pupil died last month. She was a Mohammedan, and read with her mother and two elder sisters. Though not more than twelve years old she was in purdah. She died of consumption, but I cannot help thinking she might have been saved had good advice been sought for her at the beginning of her illness. There is no doctor in Gurha, and even if there were, of what use would he be to these purdah women? often I am constrained to cry out, "Oh for a lady doctor!" This poor child's mother is such a superior woman. She tries not to murmur, because she has learned that murmuring is sin. She says, "God has taken my child, and He knows best," but she cries a great deal. She and her remaining daughters love listening to bhajans and to Barth's Bible Stories. Several other Mohammedans are attentive pupils; they all learn Urdu, for both Lizzie and Emma can teach it as well as Hindi, and I know just enough to be able to examine the pupils occasionally.

'A few days since Emma heard a man say to the husband of one of our

pupils—

"Why do you allow those Christians to teach in your house? All your people will become Christians."

"These Christians do not teach anything that can injure my household," was the reply, "therefore why should I not permit them to come?"

'The husbands of all our pupils are not so sensible. Still we have in Gurha 30 Zenana pupils, who are all of good caste. The most interesting of them has just gone back to her own village. She is a Brahmin, and came to Gurha on a visit to her mother, who has lived there for some time. So eager was she to learn that she mastered the two first Government books in Hindi, and the mysteries of

addition, subtraction, and multiplication, in ten months, and also learned plain sewing and knitting and a little wool-work. She did not allow anything to interfere with her studies-not even sickness, unless it was severe. pujah days, when she had to go to the Nerbuddha to bathe, she would get up very early in the morning, so that she might be back in time for her lesson. Whenever Scripture was read to her, or hymns sung, she would listen most attentively. When Emma asked her why she still worshipped idols, and told her that it was a sin, she was greatly astonished, and said, "But if I do not worship them they will kill me." At last she appeared to be convinced that it is sin to worship idols. Then she argued, "It has been the custom of my forefathers for ages past. how can I give it up?"

"Before leaving she came to Jabalpur to say good-bye, and asked for a copy of Barth's Bible Stories, as well as a hymn-book and the New Testament. She was delighted to have them, and said how sorry she was to go away, and how much she hoped that she should come back next year. Giving her precious books a loving pat, she

remarked-

"I have learned much; now I can read these books alone at home; I have also needles, thread, and wool, and I can work at home; but who will come there to make me perfect? and who will sing to me and tell me Bible stories?" She promised to speak to her neighbours, and to try and teach them as far as she has learned herself. In the house in which she stayed in Gurha there are many other women, and they often came to Emma while she was teaching, and begged her to sing hymns to them also, and to tell them Bible stories. Some of them were apparently deeply impressed; all listened with great attention. This house is still open to us.

'Not long since a pupil who was sick said to Emma, "Many of my friends come to see me, and they try to comfort me; but their words have no soothing power. When you tell me about Jesus and His love, how He cured the sick and raised the dead, then I am comforted." After her recovery she said, "Jesus Christ has cured me."

'One of Lizzie's pupils, an elderly woman, remarked that she had learned now "that God is very kind as well as mighty, and that He never forgets those whom He has created." Another, a Christian in heart, and a lover of God's Holy Word, said, "I do trust in the Lord Jesus, but I am afraid of my

relations."

'One lady in the Rajah's house is still very anxious to learn; but the senior lady in the Zenana sternly forbids it, and refuses us admission even on a visit. When we went some months ago, this old lady would not sit down, but hovered over us with menacing looks all the time; and when we had been there about twenty minutes, she came behind one of her daughters-in-law and whispered something in her ear, which so frightened her that she got up and walked away ; and the other two ladies, who were enjoying looking at a picture-book, suddenly shut it, and said that they did not care to see any more. So we sadly took our departure. As we were passing through the outer court, the Rajah called out, "Please stay, I am coming," and in his eagerness to come quickly, he slipped and fell on the back of his head. He soon got up again, and asked us how we had been received. He was evidently vexed that we had not been more successful. and said that he hoped we should soon come again.

'Both schools are prospering. The old school (Sitabai's) has now 43 children on the rolls, and the first class girls are really clever. They do long compound division sums, write letters in Hindi without a mistake, and cut out and make their own jackets. There is this year a much better tone in the school altogether.

Now when a child tears her book, or is naughty, she acknowledges it, instead of trying to hide it by lying; and all the children are more reverent than formerly during prayer. The first class girls are now learning by heart some of the Gospel of St. Luke. The new school has now 30 girls on the roll; and it has a new teacher, a young Brahmin woman named Janki, a former pupil in one of our Jabalpur Since she came there is much improvement all through. Our other schools are also prospering. Miss Daeuble has told you about the Mohammedan school which is under her care, and Miss L. Daeuble has mentioned the Hindi one which she superintends. But they have not told you in what good order they are, and how very nicely the children have got on. What they will all do when their Miss Sahibs go home in March, I do not know; and what I shall do without my much-loved kind and thoughtful companions. I do not know.

"Jagannath Pandits' School is, I think, the best on the whole; but it is the oldest, and has the advantage of being taught entirely by Christians. Mrs. Jagannath and her daughter both work in it regularly, and I much suspect that the Pandit himself also gives

a little help.

'Pyaribai's School is attended by good caste girls; they are progressing fairly, but still sew very badly, and sing even worse. Pyaribai is scarcely equal to teaching, but she has collected the children together, and it would not be fair to take the school from her. She and her husband are good, and are Brahmins. We hope to have an under teacher more learned than the head-mistress.

'The number of children in the Bengali School has increased this year. There are 40 on the roll, and the average daily attendance has been 35. Most of the children are Brahmins, and we take fees from them, and receive little boys as well as girls, One little boy who used to attend

this school died about two months since. He had grown too old to be taught with girls, and had gone to a boys' school; but he often came in for a chat, and sometimes, when his school had holiday, and ours had not, he would come and take his place as of old amongst the children. One such holiday happened the week before his death, and he spent almost the whole of that day beside Mrs. Mukerji, whom he dearly loved. It happened to be one of the days in which she spends an hour over the Bible lesson, and this dear little boy was so interested. He answered many of the questions, and repeated some of the texts he had learned long ago. That same evening he was taken ill, and in four days died, scarcely having been conscious any of the time. Neither of his parents were in Jabalpur at the time. Their grief is most intense, for now they have only four children left out of sixteen.

'Many pupils in this Bengali school love the Lord Jesus, and pray daily to Him. One girl said to her teacher, "If I do not pray in the morning, I feel very bad the whole day, as if I had left undone some great thing." Another child was standing with two companions (who go to a Hindu Babu's school) looking at a goddes being carried past. Her companions bowed to the goddess with uplifted

hands.

"Why do you not bow also?" they asked, and added, "Do not call on the goddess now that she has passed; if you call on her from behind she will be angry."

'Our little girl answered, "I do not fear the goddess, she can do nothing

to me; I fear God."

'Another child was reading one of the "Zenana Leaflet" tracts to her mother, which gave a story of two sisters, who had been living for many years in Benares (the holy city of the Hindus). One of these sisters said to the other, "We have been here in this holy place fourteen years, and yet the fire of our sins is not quenched; how is this?" When our child had

read so far she stopped—

"See, mother," she said, "those two sisters lived at Benares all those years, and yet their sins were not pardoned, neither did they become holy; so do not you worship idols any more:

believe in Jesus."

'In this school Priomoda Roy, the wife of the Brahmin Bengali who was baptized here in June, is now under teacher, and is beginning to understand her work. Three of her children are in the school. Her husband has marvellously recovered strength since his baptism, and is now able to work again, but he will always be delicate. His recovery so far has been a great cause for thankfulness, and has our faith. strengthened written so much about them in private letters that I need not repeat their history. They are leading consistent lives, and are, I hope, daily growing in grace and in the knowledge of our Lord Jesus Christ.

'Four new pupils have begun to read in Bengali Zenanas this year, but many old pupils have left Jabalpur. One has gone quite away with all her She has taken the Holy Bible with her, and she reads it daily. Before she went she committed two prayers to memory, and her last words to me were, "I am going away from you, and I have only one thing to ask, that is, pray for me, that I may be helped to seek the kingdom of God and His righteousness first, and that I may be God's devoted servant, and that my heart may be made clean." This dear woman has been almost a Christian for three years past: she does believe in Christ, and does confess Him in a way, but as yet she cannot forsake all and follow Him. She is trying to convince her husband of the truth of Christianity. Pray for her, that her life may prove its truth.

'Mrs. Bannerji tells in her report of an interesting, thoughtful Brahmin pupil, who knows a great deal about her own religion, but likes much to read and to hear about the Lord Jesus. One day this woman was looking very sad, and Mrs. Bannerji asked her the reason. She said, "I have resolved to perform a vow all through our holy months, and I find it does not make me happy." This vow was to get up very early in the morning, to bathe before sunrise, to use no oil, to eat only one meal of coarse food in the day, but to give rich food every day to the Brahmin priests. Mrs. Bannerji explained to her that she could not get remission of sins that way, nor could she ever go to heaven by virtue of her own good works. She said, "Then I will give up this vow." And she did give it up.

'Miss Anthony's Mahratta pupils are all very fond of her. Her special gift appears to be the power of attracting many women to sit by her and listen to the Bible lesson. One of her nicest pupils died last February. She was not quite fifteen when taken ill, and was a very sweet girl. Her stepmother is a very attentive pupil.

"The Seth's wife, whom Miss L. Daeublehas just mentioned, sent for me again a fortnight since. "I very much wish to learn everything," she said, "Hindi, and English, and needlework, but I do not know how it is—I cannot go on trying, I have no perseverance." Hers is, alas! not an uncommon case in India. I told her the parable of the

Talents, which interested her greatly, and impressed her too, for to-day she sent again, saying that she has had fever, and is still too ill to sit up, but that she wants very much to see me. She has a very loving, gentle nature, but she is not as demonstrative as some of Miss Anthony's pupils; one especially always has something pretty to say.

"One day she greeted me with, "Your footfall makes music in my heart." Another day she said, "I knew you would come to-day, because I dreamed that you came and put your hand on my hot forehead (she was ill) and spoke comforting words to me." She is one of Miss Anthony's most attentive pupils, always reading when her health will allow it, and when she is too full of pain, she loves to listen to the Bible, and to learn hymns, as a little child, by word of mouth.

Our second box, containing dolls, jackets, etc., has just arrived, and we are delighted with its contents. The beautiful work for sale, and the prizes for schools, which have been sent us by kind friends are more than ever appreciated, because as our work spreads the need for them becomes greater and greater. I often wish that we could do something to show our gratitude to those who help us so unweariedly and so generously.

'ELIZABETH BRANCH.

'JABALPUR, Nov. 29th, 1887.'

MISS M. T. DAEUBLE'S REPORT.

Mohammedan Work.

'We have not had so many changes in our Zenana-work as last year. Several new houses have opened, and our hands are full. A *Maulvie* opened his house to us last week. He heard of our school through a servant's little girl who attends it; so he inquired if his little girl could be admitted, and brought her himself. He said to me—

"You know it is considered a great disgrace amongst us to let our women and girls learn, but I think that notion foolish, and I have had my little girl taught secretly hitherto."

'He was very pleased with the canvas-work the children had done in the school. Before leaving his little girl at school, he asked me to come and teach his wife too. The little girl can read and write a little, and knows her tables; she is clever, and likes to learn. This is the first Maulvie here who has had the courage to send his girl to our school. A few days after,

¹ Seth, a rich banker.

I went to see his wife. Their home is at Rampur, beyond Delhi, and the Maulvie brought his family here only about eight months ago. The wife can read and write fairly; she is very anxious to learn more; her husband seems to have taught her what she knows. She is a very nice, gentle woman; it will be a great pleasure to teach her.

'Amongst our pupils are two newly married girls, who have come here lately from their parents' house at Cawnpore. Though their father has a high Government post, he never allowed them to be taught, and they are very ignorant and difficult to teach, especially the younger. They once told me that their father told them never to let a missionary come into their house to teach them. father-in-law and their husbands are quite different, and are anxious that they should not remain in ignorance. Another of the sons is married to a girl from Benares, who had learned in her father's house from a Zenana lady. and can read and work well.

'There is such a great difference between this woman and her two sisters-in-law; one can see directly that she has been raised by education and intercourse with a missionary. She also told me of the hymns and bhajans her Miss Sahib in Benares used to sing to her, and how she enjoyed them. She repeated to me a few words of a hymn she liked best. " about Jesus Christ being the sweetest name on earth." I am sorry I do not know the exact hymn she means; but I sang her another. She is going to work with me; she would like to get more perfect in writing, but her husband objects to that, though her fatherin-law would let her. The other two are fond of hearing the Bible lesson.

'The Darogha, who lost his younger daughter the beginning of last year (see vol. vii. p. 91), and whose family left off reading with us two years ago, has allowed his daughter, who is mar-

ried now, to learn with us again. They are a very nice family. During the Bible lesson the mother and other women of the family come and listen; the mother is always present, and seems to drink in every word I say, though she does not speak.

'The two sisters, who have been learning with us for so long (see vol. vii. p. 91), were married the beginning of this year; the elder has gone to her new home at Allahabad; the younger is still here, with her husband, who studies in the Mission High School, so they both know a good deal of the Scriptures. When I can spare the time I go to see her sometimes.

'One day when I was scolding one of my pupils for being lazy and not preparing her lessons, I said to the mother, who was sitting by, "Do remind your daughter to learn the lessons I give her." She answered, "She remembers well what you tell her in the Bible lessons; she often speaks of it." The words spoken for our dear Lord often go home where one least expects

'The Bible class for our servants' wives, on Sunday afternoons, has been more interesting to me than ever. The women can repeat several verses of Scripture, the "Lord's Prayer," and the "Ten Commandments," and sing the Christian bhajans heartily.

'The little Urdu School has been going on as usual during the year; we were obliged to dismiss the Munshie, who taught the little class, because he was getting too old. A girl educated in the Government Normal School is teaching the little ones now, and we hope she will be a success. The children know a good many verses of Scripture, and can sing a number of hymns. Mr. Wigram saw the school when he was here, the beginning of the year; he gave them a short address, which I translated into Hindu-M. T. DAEUBLE.

^{&#}x27; JABALPUR, November 1887.'

MISS L. DAEUBLE'S REPORT.

Hindi Work.

We have had a very unhealthy season this year; but not one of my pupils has died, though many lost friends and relatives.

'During the hot-weather holiday a Seth came to our house saying he would like to have his wife taught. I was so full of hope that, at last, one of the real large Jabalpur houses having opened, others would follow. But the woman only read for a few weeks, then, on account of ill-health and disinclination to exert herself, she left off. She said that her friends and relatives called her names because she read with us. It is very strange how soon these natives are frightened. Although this Seth is very rich and powerful, yet the fear of man and superstition are keeping him back.

'Some of my pupils love to hear the Bible; but they like the singing of bhajans better still. One woman said to the teacher, "My husband says I am not to listen to the Book," but yet she listens to the bhajans; she even sings them herself. These hymns are explained, and so she hears the Gospel. When I go to her I teach out of the "Book," and she does not mind it. By singing these bhajans my teacher gets many more listeners than by speaking; she sometimes has up to ten, besides her pupils.

'There are many difficulties from superstition and opposition. One woman is willing to learn, but she said, 'If I begin to read some one of my family will die." When the teacher sings bhajans to some of the women, the men come and listen outside the house, and laugh and say to the master of the house: "Do you wish your wife to become a Christian?"

'The other day the little girl of one of my pupils was very ill with fever. My teacher told her to go to the hospital and get some medicine; she said she could not go on that day, because it was Tuesday, and that is an unlucky day; then she was asked why she did not go the day before: that was a holyday. Rather let the poor child die than infringe a superstitious rule!

'The attendance in the school was better again this year, and the children like coming. They have been learning all the texts on Mrs. Grimke's cards which were sent out last year; they like the pictures on them, and when they know the verses they are allowed to keep them. This year some new ones were sent out in our box, for which I am very glad. How nice it would be if the "Ten Commandments" were printed on these cards!

'L. DAEUBLE.

' November 1887.'

MIRAT.

Our senior missionary at this station, Miss Selma Hærnle, returned to her post last autumn, after her furlough in Europe. Miss Strælin was in charge during her absence, and reports the work generally.

MISS STRŒLIN'S REPORT.

'Writing annual reports is not an easy matter. Events of a startling nature, such as would form subjects of interesting reading, do not always occur, and have not occurred in my work of the past year. I would rather ask for the continued silent sympathy

and help of friends than write or talk much of success.

'On the whole, the work has gone on through the year on the same lines as before, and, as far as the number of pupils and the paying of Zenana-fees, etc., are concerned, the statistics show a steady increase. We have had seventy houses with 85 pupils, and Rs.50 Zenana fees, whereas last year there were only fifty-four houses, 66 pupils, and Rs.17 fees. As to spiritual results I must speak cautiously, for though I have had some encouraging tokens of blessing, I would rather not write prematurely about them.

'One sad incident occurred this year. A former school pupil, whom I taught afterwards in her Zenana, has just become a widow. All the family are in very great grief and mourning. I know them well, for after her departure to her husband's home I still continued to visit her mother, whom I always found an attentive listener. What makes the occurrence even more than usually distressing is that the circumstances of the death of the young husband are very mysterious, and even suspicious. He was an only son, and heir to a large property, and at a merry wedding feast in the family he was suddenly taken ill in a most unaccountable way, and died within an hour. Now the grief of the poor widow's mother is almost heartrending, and everything seems so utterly hopeless to her. Early widowhood is the most frightful calamity she can imagine; no words will comfort her; she can see no ray of hope. Her sorrow is still aggravated by her daughter's severe illness, and the unnatural and hard Hindu custom which forbids the mother ever to go to her, as it is not proper for her "eat her daughter's bread."

'Other relations may visit a girl in her husband's home, or accompany her there, but the mother never; she cannot see her daughter till it pleases the mother-in-law to send her for a visit to her parents' house. Such visits do not occur too often, because many presents of jewellery and clothes have to be given to the young woman on her first visit. I am now looking forward to my pupil's return to her mother's home, and hope, with the help of God, to tell her of our loving Heavenly Father who

cares for the widow.

'During the hot weather and rainy season we had a good deal of sickness amongst our Zenana pupils, many severe cases of fever, several cases of cholera, and, in the schools, a few The number of children deaths. seemed to dwindle away, but now, the epidemic being over, the children are again attending in very good numbers, notwithstanding an opposition school having been opened close to one of ours, to which many of our pupils are being enticed away. We lost a few of the most regular children, but the majority remained, and I only trust that they will keep to the Mission School also, after the anticipated Christmas treat is over. Our schools are on the whole progressing satisfactorily, but it is still uphill work, and the time for mothers to be anxious for their girls' education, or of paying fees has not yet come; but we are looking hopefully into the future. Though the majority leave school before having passed the first Standard, still we always retain a small number who progress so far as to read Barth's Bible Stories well, and to write letters and do division sums.

'When Mr. Wigram was here he was much pleased at hearing them repeat a good number of Scripture texts, the Ten Commandments, etc.; he saw three of our schools, and spoke most kindly to the children. His visit was enjoyed very much, and I am sure a blessing was received through it in our Mission. Many changes of workers. have taken place, and unfortunately the new teachers are untrained. It is difficult for those who have not themselves been in the mission field to realise how much instruction is needed by our Christian women before they are fit to become teachers. A good part of my time has been given to Bible and secular lessons for my teachers. One who required more instruction and preparation than any other is a high-caste Hindu widow. She was baptized more than a year ago by our native pastor; before that

she sometimes had opportunity of hearing the Gospel from a Zenana missionary who used to teach another inmate of her heathen home at Moradabad. She now teaches the little ones in one of our schools, and in this way is earning her livelihood. We trust that by and by she will be of more valuable help to our work.

'At the beginning of last month I had the joy of welcoming Miss Hærnle back from Europe. I am very thankful she has returned recruited by her stay at home, to join again in the happy work for our Master; our opportunities are ever increasing, and it has been rather too much for one lady to manage by

herself.

'We have just unpacked the mission boxes, and are delighted with the great quantity of dolls and other pretty and useful things. Miss Hærnle and I beg to send special thanks to the following friends:—Mrs. Shackell, for all her continued kind gifts and help and interest. To all the kind friends at her working-party at Sidcup, for their delightful gift of one hundred dolls for our children. This is the largest number of dolls we have received from

any one special working-party. Many thanks also to Miss Grace O'Flahertie, and the working-party at Cassel; to Mrs. John Hærnle and the Misses Chaldecott at Holmwood: to the Misses Floods, at Dorking; and to Miss Dodge, at Sheffield, for dolls. Thanks also to Miss Dogget for her books and the beads for our children; to Mrs. Yielding, for her nice quantity of work for sale and the little dolls for our children. We owe special grateful acknowledgment to the kind help of our constant friend, Mrs. Malaher; to Mrs. Filler, at Dorking; to the "United Littles Association"; and to Mrs. Bourdillon, at Dorking. accordion from Miss Alice Bardsley, at York, has arrived safely, and will come in very useful. Unpacking all these kind gifts, one is truly touched with the love of the friends at home. May their prayers and sympathy ever be enlisted in our behalf, and may they find rich fruition in the blessed Hereafter, when even the cup of cold water, given for the love of Christ, will not fail of its reward.

'E. STRŒLIN.

' MIRAT, December 1887.

Bome Etems.

 Extract of Proceedings of Committees of January 4th and February 1st, 1888:—

4th January.—Appointed Lady Monier Williams a Vice-President of the Society. Reported the death of Mrs. Matthew, wife of the Bishop-Designate of Lahore, and resolved to convey the heartfelt sympathy of the Committee to the Bishop in his great loss.

Miss Lonie, Miss Edgley, and Miss Lillingston were present, and were taken leave of by the Committee, and were addressed by the Rev. W. Gray, C.M.S., and commended to God in prayer by the Rev. A. Clifford of Calcutta. Appointed Mrs. Tilton of Ottawa as Honorary Association Secretary for Canada.

¹ The lamented death of Mrs. Malaher has taken place since this report was written. See p. 56.

Granted the application of the Madras Committee for 300 Rupees for the Sharkey Memorial School.

1st Feby. 1888.—Reported sailing of Miss Lillingston, per Nepaul, 12th January, and of Misses Julius, Bassoe, Davies, and Bradshaw, per Glengarry, 14th January, and of Misses Lonie and Edgley, per Arabia, on 18th January.

Reported that Princes Hall had been secured for the Annual Meeting on Friday, 4th May, and that Sir Rivers Thompson, late Governor of Bengal, had consented to take the chair, and that, by the kind invitation of the Rev. W. Abbott, the Annual Sermon would be preached at St. James's, Paddington, on Ascension Day, 10th May, by the Right Reverend the Bishop of Waiapu.

Reported that several sums had already been received towards the cost of the iron bedsteads required for the Calcutta Normal School, and authorised the Secretaries to arrange for their supply.

Resolved that a memorial should be sent to the C.M.S., pressing them to appoint a missionary to the Hazara, and also that every endeavour be made to meet Miss Smith's request for a colleague, if there is a prospect of the work being permanent.

2. A United Prayer-Meeting, in connection with the Week of Prayer, was held in Exeter (Lower) Hall on Friday, January 6th, at 3 P.M., on behalf of Woman's Work in the Foreign Mission Field. The chair was taken by the Right Hon. Lord Kinnaird. The representatives of the following Zenana Missionary Societies took part in the proceedings,—Society for Promoting Female Education in the East, Baptist Zenana Mission, London Missionary Society, Indian Female Normal School and Instruction Society, Wesleyan Missionary Society, Church of England Zenana Missionary Society, and Presbyterian Church of England Women's Association.

For the second time in the history of English missions to women in heathen lands, seven Societies united in this one aim, have met together for prayer and praise. This fact in itself gives us reason to 'thank God and take courage.'

3. This year is to be marked by a Centenary Conference on Missions, which is being arranged to be held in London, June 9th to 19th. Between eighty and ninety Societies are combined in this movement. The organising

Secretary has visited the United States and Canada in order to secure the co-operation of the Societies there. He writes:—

Christians of this country that my reception, as the representative of a Committee consisting of forty-eight Foreign Missionary Societies, was kind and brotherly; but it is a source of satisfaction to know that the So-

'It is not necessary to tell the cieties of America are of one mind as to the propriety of having a worldwide Conference on the lessons of a century of missionary operations, and that they are heartily disposed to take part in the meetings to be held here.

We feel justified in looking for great results from this Conference. Our part is to pave the way for blessing by prayer.

- 4. In order to increase the usefulness of the Daybreak Workers' Union, it is proposed to start a library. Gifts of interesting books bearing directly on missionary subjects, or of money towards purchasing them, will be very gratefully received. All contributions to the Library should be addressed to Miss Sandys, C.E.Z.M., 9 Salisbury Square, London, E.C.
- 5. The first meeting of the reorganised 'Girls' Union,' under the name of 'Daybreak Workers' Union,' was held at the house of the President, Lady Dynevor, 112 Oueen's Gate, on January 16th. The attendance and interest were equally encouraging. Several 'Daybreak Workers' Bands' have already been established.

Information regarding the 'Daybreak Workers' Union' can be obtained from the D.W.U. Central Secretaries, the Hon. ALICE RICE, 112 Queen's Gate, S.W., and MISS HOOPER, 29 St. George's Road, Kilburn, N.W.

6. Painting Union.—Subject for March-April, 'A Thunderstorm,' to illustrate St. Matt. xxiv. 27.

Horeign Items.

NORTH INDIA MISSIONS.

Krishnagur.—A Cry for Help from Christian Villages.

Extract from Minutes of Christian Church Council, C.M.S., dated December 21st, 1887, Krishnagur District:-

' November 16th.—Aletter from Miss Dawe of the C.E.Z.M. urging the importance of work among the women of the great importance of work among our Christian villages.

'Resolved that the attention of both C.M.S. and C.E.Z.M.S. be drawn to our Christian women in rural villages, in the hope that with the present desire among many English ladies for missionary work, there may be found some (possibly Honorary Missionaries) sufficiently strong physically for so arduous a post, and possessing other necessary qualifications, who would be willing to devote themselves more especially to the work of helping and tending the growth in the knowledge and love of God of the poor women of Christ's flock, the wives and mothers on whom so much depends.'

The Rev. Ireland Jones, in forwarding the above Minutes, says:—

'This Minute is the result of an interesting letter from Miss Dawe, in which she pressed on us the need of the poor Christian women in the Krishnagur districts. She had been much among them in view of the com-

ing mission, and gave me the result of her experience. Miss Sugden and Miss Valpy do *some* of this work, but as most of their time is given among non-Christians, they cannot exclusively care for their Christian sisters.'

'Aemilia Keene Memorial Jund.'



T may be remembered that the friends of the late Æmilia Keene (wife of the Rev. W. Keene, C.M.S.)

determined to raise some suitable memorial to her. At first there was a thought of placing a tablet to her memory in the native church at Amritsar, the native services of which she regularly attended. But this was abandoned in favour of a scholarship for Hindu widows under training as elementary teachers for village schools. Within these last few years the demand for such teachers has increased more rapidly than the supply.

Miss James (Mrs. Keene's sister) writes: 'I am sure that the form of this memorial is exactly what my sister would have liked best, and I am equally sure that it will be approved of by all the subscribers.'

The sum of Rs.1031:2 in all was collected, and of this, Rs.980:3:2 were expended in the purchase of a Government promissory note for Rs.1000 bearing 4 per cent. interest.

Miss Wauton (C.E.Z.M.) considered two rupees *per mensem* ample for a scholarship; the question then remained as to the appropriation of the annual balance of Rs.16 interest, and of the balance Rs.50: 14: 10 left after the purchase of the Government note. There was some little difficulty in deciding this point, but at Miss Wauton's suggestion, it was determined to found two scholarships; the eight rupees per annum required to bring the second scholarship up to Rs.24 per annum to be paid out of the Rs.50: 14: 10, the balance in hand. Miss Wauton has kindly promised that when this sum is exhausted, she will continue the payment out of Local Funds. 'The subscribers to the Memorial Fund,' writes Miss Wauton, 'may therefore consider the two scholarships as belonging to the Memorial Fund. and she hopes they will be satisfied with this arrangement.

Two Sikh women, who have already been selected for these scholarships, have begun studying in the Normal Class. Already some have gone forth from this class, and one has taken such pains that the attendance at her school has grown from 20 to 120.

The first scholarship-holder, Dayā-wantí, entered the school in April 1887. She is already reading the 4th Gurmukhi book as well as Barth's Bible Stories, and can do sums in simple subtraction, and writes fairly well to dictation. Another year should be

sufficient to finish her course, and with a little further practical training, a year and a half or two years should fit

her for a teachership.

The second scholar, though not a widow, is also preparing for a village-school teachership. She entered the school in 1887, and seems bright and intelligent. Her name is Prītam De;—her husband is a reader of the *Granth*, or Holy Book of the Sikhs. She is about as far advanced in her studies as Dayāwantf. All women in this class pass the Government Lower Primary Examination before they are qualified

as teachers. They take it in turns to teach a lower class in one of the Branch schools to gain some little practice in the art of teaching before filling any

responsible post.

When Dayawantí and Pritam De were told how the scholarships had been given, they seemed impressed by the thought that they had been specially chosen from among many others, and gave Miss Wauton hope that this thought would be an incentive to them to deserve the interest which would be taken in them.

G. G.

Special Minter Mission in India.

NEWS FROM OUR CLERICAL SECRETARY.



UR last Number published a letter from our Clerical Secretary, written on the voyage to India. We are permitted to print extracts from private letters, written since the special mission

services, in South India, have begun.

'Ootacamund.—On Tuesday, November 22d, Miss Gill convened the Madras Corresponding Committee of the C.E.Z.M.S., and we spent the whole forenoon in going minutely into the several stations and their missionaries.

'Wednesday, November 23d, was a deeply interesting day, on two special accounts. It was mail-day, and it was our visit to C.E.Z.M.S. work. The whole forenoon was spent in examining Miss Oxley's schools. We were received in great state, and our arrival caused quite a stir in the neighbourhood, and crowds of heathen looked in at the open windows all the time.

'It was a gratifying sight to see these tiny girls so orderly and well taught, and all coming from heathen homes. One could not help feeling that even those who do not embrace Christianity can never be Hindus in the sense in which their grandmothers were. At the close they decked Mr. Barin Gould and me with a garland

round our necks, and each child gave us a lime "in memory" of our visit. After the schools were sent away, we had all the workers assembled for exhortation and prayer, and then went

to Miss Oxlev's to lunch.

'On Thursday, 24th, we spent the whole forenoon in inspecting Mr. and Mrs. Satthianadhan's work in connection with the C.E.Z.M., of which I can only say I was delighted. Here, for the first time, I saw elder girls under training for the Government examinations. We left on Friday afternoon, 25th, for Ooty, and arrived here at four P.M. on Saturday. We are now in quite a cold climate, 7150 feet above sea-level. Miss Wallinger and Miss Ling gave us a very hearty reception.'

'Trichur, Dec. 1st.—I am delighted with our work (C.E.Z.M.S.) in the three places already visited, viz. Madras, Ooty, and here; but with three services a day, have little time to

write.

Mr. Karney writes to another correspondent from Cottayam, December 10th:-

'I need not dwell on the voyage. It was a means of grace from beginning to end. Our band of fifty who were going out on the Lord's service were emphatically "of one heart and one soul." . . .

'Everywhere I have been struck with the high esteem in which our Zenana-work is held by those who are most competent to judge of its effect. At Colombo, where we stayed twenty-four hours, I had most urgent overtures from the missionaries that we would take up work in that island.

'We reached Madras Nov. 19, two days before our time. Mr. Sell came to tell us that the Bishop wished Mr. Baring Gould and me to be his guests during our stay. We accordingly went direct to his house, and had the most cordial welcome. At his suggestion we prolonged our stay there from Saturday 19th to Friday 25th, that we might attend an important Missionary Conference on the 24th. I was most thankful for this arrangement, for it enabled me to look carefully into all the departments of our work in Madras. . . .

'On Sunday the 25th I preached in

the Cathedral. . . .

'At the large missionary gathering, the representatives of all the Evangelical Missionary Societies assembled to meet us at the Bishop's house. Four of the "Winter Mission" were present. The senior missionaries of all the older Societies encouraged us greatly.'

' Puttipulli, 29 Dec. 1887. — Our work in this diocese ends to-day. We have had very many mercies; we have both been kept well and strong, we have been received with the greatest kindness and cordiality by all the dear missionary brethren, and we have been able to conduct missions in eleven important centres. Mr. Baring Gould has undertaken those at Trichur, Tiruwella, Mallapalli, Kodawalange, and Puttipulli. Cottayam we shared between us. I have been permitted to deliver some ninety addresses since we began our work. We have had crowded congregations, and the deepest attention. But what I must regard as a very special mercy is this: that the "interpretation" difficulty which we so much feared vanished from the very first. Mr. Bishop said it would be so, and he was right.

'The work among the women is becoming more and more a necessity, and all our missionaries agree that the extension of our work is one of the

great wants of Travancore.

'We reach Trevandrum (D.V.) on 31st December, and go to Tinnevelly on January 3. My general work in Tinnevelly will be as follows:—

'Jan. 5-16. Palamcotta.

" 17-26. Magnanapuram.

", 26-Feb. 11, North Tinnevelly. On Feb. 11 Hurrell relieves me and stays with Baring Gould the rest of the time, I meanwhile proceeding to Calcutta, where I hope to be soon after February 20th."

WHILE these pages were passing through the press, the intelligence reached us that our devoted fellow-worker, MRS. WEITBRECHT, had been called home, 36 years after her loved husband. She was a most active member of our Committee from the very commencement. We can only here record the fact of her death on the 9th February.

We hope that our next Number will contain a sketch of her life, and of the deep debt that this Society owes to her for her untiring labour.

INDIA'S WOMEN.

VOL. VIII.

MAY-JUNE 1888.

No. 45.

In Memoriam .- Mrs. Weitbrecht.

OUR readers will expect some account of one who has been so closely identified with our work as our dear friend, whose call to the Upper Sanctuary was mentioned in our last Number. We are indebted to the kindness of her sister for many of the following details.

She was born at Great Marlow, Bucks, on July 24, 1808; the youngest of three sisters, the two elder both surviving her. Her father, the Rev. George Edwardes, who was of a good Welsh family, was at that time pastor of the Congregational Church in Great Marlow. She was a bright, lively child, though very quiet and gentle. The sisters all attended as day-pupils a school in the town, where the elementary teaching was sound and good, but where, of course, the modern 'high culture' had no place. The following anecdote is characteristic:—

A friend in the town met with a severe accident, and Mr. and Mrs. Edwardes called to see him; the invalid said to Mr. Edwardes, 'I do not know whether you are aware of it, but your little daughter, Martha, always calls every day on her way to school, and makes the most kind inquiries for me.'

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At the age of thirteen she left school, but her best training was under her gentle, sensible, Christian mother, and her open-hearted, genial father, in their very simple home life. The daughters were encouraged to help those in need, so it was quite usual, when some article of food was specially good, for them to carry it off to a sick person. Martha also carried a little bag with needles and thread, etc., to put a needed stitch in a garment in some cottage home.

In 1823 the family left Marlow, and, after a short time, settled near Camberwell, in the neighbourhood of London. All the sisters were very fully engaged in educational and social duties—Martha occupying every spare moment in visiting the neighbouring poor streets, partly in canvassing for the Bible Society, under the late Mrs. Ranyard, then Helen White.

In one of these streets she called on an intelligent young man, named Denham, who kept a small boys' school, and was a zealous Roman Catholic; she induced him to study the Bible, which resulted in his becoming a Protestant, and finally a Baptist missionary. He was stationed in Calcutta, and in November 1844, when she had just arrived from a visit to England, she heard him give one of a course of lectures on Popery. In it he mentioned that his own conversion was due to the efforts of a young lady, of whose present position he was ignorant. Of course explanations and recognitions followed.

Early in 1831 Martha became acquainted with the Rev. J. Hands, and to him she expressed her ardent desire to go to India as a missionary. There were no Women's Missionary Societies then, but before long the Providence of God opened the way.

One day Mr. Hands called and said he had quite accidentally found himself in a street where a friend of his, Mrs. Garling, wife of the Resident at Malacca, was staying, and had called upon her. Mrs. Garling was about to return to Malacca, and had engaged a lady as companion and friend to some young relations, who were to accompany her. This lady had suddenly given up her engagement, and Mrs. Garling was in great trouble to find a suitable successor.

Mr. Hands at once thought of Martha, and hastened to inform her of this opportunity of carrying out her plans, so far, at least, as to take her to the country where she wished to work. It was then Wednesday, and it would be necessary to be on board the Warren Hastings East-Indiaman at Gravesend on the following Tuesday. Martha thought it practicable, and went at once to Mrs. Garling and made the engagement, subject to her father's approval. One difficulty arose from her mother being in Guernsey, but it had been long decided that she would consent to her young daughter

carrying out her wishes, should an opportunity present itself. All was settled, and though her mother did not return in time to bid her farewell, she sailed in March 1831, and, towards the end of the year, reached Malacca (voyages were long in those days). Mr. and Mrs. Garling cordially entered into her views, and, while residing with them, she began her lifework in India.

Some time in the following year Mr. Higgs, a young missionary of the L.M.S., paid a visit to Malacca. He was naturally attracted by the active, zealous young lady-worker, and the acquaintance rapidly ripened into a strong attachment. They were married, and early in 1833 sailed for Calcutta. Bad weather came on; exposure during a severe storm caused his death; and she landed a widow, after a wedded life of seven weeks. She was accompanied by four young ladies, intrusted to her by their parents and friends, that she might procure for them in Bengal a better education than could be had at Malacca. She decided to undertake the charge of them herself, and took a small house in Chinsurah, where some intimate friends resided, and where the Rev. Robert Bruce Boswell was chaplain. There she and her young friends lived together very happily for a few months; but this was not to last.

The Rev. J. J. Weitbrecht, who had been stationed by the C.M.S. at Burdwan since 1830, heard of her arrival, and soon procured an introduction, which in 1834 ended in a union of heart and hand. On reaching Burdwan, she immediately began to make plans and arrangements for a girls' boarding-school; up to that time, there had been only a day-school. This school, as well as one afterwards opened for boys, became most interesting, and the means of much blessing, and the number of inmates

greatly increased during a subsequent famine.

In 1841, after long and exhausting labour, a change was thought necessary both for Mr. and Mrs. Weitbrecht. In the interval five children had been born to them, of whom three had been taken away. In December 1841 they sailed with their two little ones for Europe, and stayed in England and Germany till November 1844. During this visit, in conjunction with Lady Kinnaird, plans were formed to promote Female Education in India; and after a subsequent visit to England in 1851, Mrs. Weitbrecht was accompanied on her return to India by the Misses Suter, who had been chosen to be heads of the Calcutta Female Normal School. She arrived in India little more than three months before her husband died of cholera. She remained nearly a year after his death with her beloved Christians and orphans, but in March or April 1853 came to England, and soon after went to Germany with her five children. There she employed herself in arranging the materials for her husband's Memoixs,

and, in connection with that work, into which she threw all the force of her strong character and deepest feeling, she returned for a time to England. During this visit, early in 1854, her eldest son, Frederick, was carried off by fever in Germany, and soon afterwards, her mother was taken to her rest; her father had died in 1833.

We have already alluded to her early connection with Female Education in India, and to her having been accompanied to Calcutta by the first superintendents of our own special work. She threw herself into it with characteristic energy, and, from its very commencement, it owed much to her unwearied zeal and wise judgment. She wrote for it, she travelled for it, and, above all, she prayed unceasingly for it.

At first it was only an auxiliary in England to the parent Society in Calcutta, but in 1866 the headquarters were established in London, and it extended its work to other parts of India than Bengal. In 1877 she went out to India at the desire of the Committee to visit all the stations of the Society, and brought home much valuable information, besides cheering the hearts of our missionaries. In 1880 events occurred which led to the division of the Society into two Branches. God has blessed and prospered both, so that, although in 1858 the income was only £600, in 1886-87 the one Branch had an income of £23,000, and the other of £11,000.

Up to the time when she was attacked with the illness that eventually terminated her life of usefulness, she was indefatigable in attending not only the monthly Committee meetings, but the weekly gatherings of the Secretaries for consultation and prayer; and no one can forget the sweetness of her voice and the earnestness of her prayers. In laying every matter before the Lord, 'she waited on Him continually.'

But while thus briefly mentioning our own obligations to her, we cannot forget that her sympathies were not confined to one cause, or to one society. Her praise truly is in all the Churches, and very few have with such small means accomplished such great results. The remarkably persuasive power, both of her pen and voice, induced those who had the means to intrust her with funds to carry out her purposes; and whether the object were in England, India or elsewhere, her ready help was given in any matter that concerned Christ's people, or the advancement of His Kingdom.

Through the German translation of her Memoir of her husband, and through her missionary zeal, she was well known to many friends of Missions in Germany, especially among the directors of the larger missionary societies—e.g. those of Basle and Barmen; she was also acquainted with a good number of German missionaries, particularly with those

labouring in India. Several of them she saw during her repeated visits to Kornthal, near Stuttgart. With several German missionaries, of the C.M.S., she kept up a correspondence during their whole life, and always did her best in taking care of their children when sent home. She was much interested, also, in meetings for prayer and Bible-reading, which are especially numerous in South and Western Germany.

When Professor Christlieb undertook the establishment of the first training-school for evangelists in Bonn ('The Johanneum')—a new work which was beset with peculiar difficulties in Germany, arising from stiff clericalism as well as from rationalism—she helped him not only with her daily prayers, but also in collecting money from English friends to meet the great expense of its commencement. During the last five years she undertook a great deal of correspondence in this cause. When he was in London in the spring of 1884, and held some drawing-room meetings in order to interest English friends in the evangelisation of Germany, she was very busy in bringing people together to hear his report. Whenever she stayed in Bonn, the great want of Evangelistic work amongst the large masses of nominal church members in the large cities was continually before her eyes, and wherever she could, she tried to arouse the interest of Christians in all agencies for awakening spiritual life amongst the sleeping ones.

The following Minute was passed by the Committee on the 10th February:—

RESOLVED—That the heartfelt sympathy of the Committee be conveyed to Miss Weitbrecht and the other members of the family in the loss they have sustained. The Committee desire to place on record their sense of the devotion and zeal of Mrs. Weitbrecht, to whom the Church of England Zenana Missionary Society owe so deep a debt of gratitude. Her labours for the whole Church of Christ have been unwearied, but very

specially for the women of India, who occupied so large a share of her affections. She not only laboured among them herself in the days of her missionary life with her devoted husband, but since her return to England, more than thirty years ago, she has done more than any other person for them. Her efforts, too, for this Society, mainly contributed to the success of its operations.

Our Society has published the following appeal for a Memorial to Mrs. Weitbrecht:—

On 9th February last our dear and honoured friend, Mrs. Weitbrecht was called 'into the presence of the King.' A strong desire filled our hearts that some fitting memorial should be raised to her memory, not that we who have so long loved her, and sought, obtained, and valued her counsel, and very specially her prayers, will ever forget her, but we

know many friends will feel it a privilege to help in such a plan, and to have even a 'brick' in a building which shall tell to future Missionaries and Converts what work was done by Mr. and Mrs. Weitbrecht in Burdwan.

While these thoughts were passing through our minds, letters were on their way from Calcutta, insisting on the absolute necessity of building a new Mission House at Burdwan, as that now occupied by our Missionaries is unsafe, and the landlord refuses to put it into habitable repair. As a Society we are obliged to turn a deaf ear to proposals for building. Our funds are required for the ordinary work in the foreign field, our Capital Fund is still incomplete, and our Finance Committee do not see their way to sanction grants to be spent in bricks and mortar. Still, our Missionaries must have houses in healthy situations, and often we are sorely perplexed in this matter. This is now the case at Burdwan.

A piece of land in a healthy locality, belonging to the Church Missionary Society, has been granted to us on fair and reasonable terms, and a substantial house for two Lady Missionaries, with the necessary Teachers, and accommodation for Bible-women, will cost £,1000. What could be a more suitable memorial to our dear friend, Mrs. Weitbrecht, than such a house in the very place where she and her devoted husband laboured for so many years? We commend this effort specially to those who loved and valued her, and ask for help towards it, as a token of sincere affection for her, and a tribute of thankfulness to God who permitted her to do so much for the spread of the 'Wonderful Words of Life' to our Heathen Sisters.

A Visit to Peshawur.

By a Lady Resident in the Punjab.

WE are permitted to print the following extracts from a private letter:-



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T is wonderful how little idea even we, who live in India, have, as a rule, of the doméstic life of native

women, and at home, I suppose, even less is known of the routine of the Zenana! But I may as well begin at the beginning and tell my story properly.

'The Viceroy held a durbar in Peshawur last month. The Lieutenant-Governor went up there, and as my husband had to go on duty, I accompanied him for change of air.

'We left Lahore on Wednesday evening by special train, arriving in Peshawur at five o'clock the following afternoon. On the way we were much interested in seeing the Attock bridge, which is considered a wonderful piece of engineering. The Indus flows very swiftly in a comparatively narrow rocky bed at Attock, and the rush of the water is tremendous. There are three large cutwaters to break the force of the stream before coming against the bridge itself. A rise of sixty feet in flood-time is not at all uncommon, and the bridge allows for one of ninety feet.

'There was nothing else very pretty or interesting to be seen on our journey, though the country is full of rocks and ravines-very different from the level plains further south. A large camp was pitched for us at Peshawur outside the city, and close to the cantonments. There was a street up the middle, with ordinary tents on each side, and across the top of the street stood the great Viceregal Durbar tent. This is very large and magnificent, with gold poles and pale blue hangings. There are really two tents : the first, a square shamiana, 64 feet square, leading into a tent 124 feet long by 50 broad.

The first Friday afternoon I went to see something of the city, and enjoyed a beautiful view of the town itself, and the whole valley of Peshawur, from the top of the *Tehsildar's* house. The distant view was rather spoilt by mist, but when the snows are visible, and the peach gardens in blossom, it must be a charming landscape. It was interesting to see, even in the distance, the celebrated Khyber Pass.

'On Saturday we went by appointment to call on the C.E.Z. Mission ladies. There are three of them in Peshawur - Miss Mitcheson, Miss Phillips, and Miss Werthmüller; the last has only just arrived from home. These ladies live in the middle of the city, within the precincts of the Gurkhatri, where there are also a Tehsildar's house and a serai (native inn). I think they are very brave to live like this, without a European anywhere within a mile of them. In one wing of the building Miss Mitcheson has a hospital; there are several cots supported by friends at home, and they looked very clean and comfortable waiting for the patients. Women, and indeed all natives, are shy about coming into hospital; they will come to the dispensaries, and are very glad to be treated, but seem afraid of remaining in hospital. Miss Mitcheson has two Eurasian girls, sisters, who are learning nursing and dispensing under her and Miss Werthmüller.

'On Sunday afternoon we went to the Memorial Church. I was very much struck with the beauty of the building. Mr. Thwaites read the service, and the Rev. Imam Shah, the native pastor, preached in Urdu.

'On Monday I went to the Edwardes Gate of the city (so called after Sir Herbert Edwardes), and there met Miss Phillips. She had promised to take me to call on some ladies, and we started at once on our round. streets through which we passed were narrow and crowded, but, by dint of shouting, and with the help of a chaprassi, our driver succeeded in bringing us safely to our destination. We left the carriage in a large open square, a caravanserai full of camels, and walking through an open courtyard, and up a breakneck staircase, found ourselves in the house of a native gentleman.

'The room where the ladies were sitting was nothing more than a narrow verandah overlooking the yard, open to the air all day, and closed at night with wooden shutters. The lady of the house here is not the favourite wife, and in consequence, the daughter has not been given her marriage portion, and remains single. She is a very pretty girl, and reads very nicely. She read us some of the New Testament. After the reading, very hot sweet tea was brought, and we all drank some. The ladies were much interested in hearing about the coming Durbar, and they hoped that when the Viceroy visited the city he might pass through the camel serai, as then they would be able to get a peep at the procession through a screen on the housetop.

'These ladies are not allowed out at all, as a rule; they may occasionally visit the Turkish bath, but then they are carried in *dulis* (light palankin), with closed curtains, and wear a *burkha*.

This is a sheet worn over the head, with a small piece of open embroidery just across the eyes. To meet it the women have very full white trousers joined on to stockings, so that they are completely covered from head to foot, and are quite unrecognisable. The purdah is very strictly kept by the Mohammedans in Peshawur, and the men set a watch over their wives and daughters, keeping a doorkeeper and spies to observe their movements. I showed the ladies some photographs of my children, they admired them greatly, but said that my heart must be very hard to have left such babies in Lahore.

'Miss Phillips now took us to the industrial school for poor widows, founded in memory of Miss Norman. This is held in a room over the native clergyman's house, and is superintended by his daughter. There are about 9 women-7 Mohammedans and 2 Hindus-and they make needle-books and tea-cloths, and dress dolls for sale. They are poor women, and not of the highest class, so they are able to come to school in burkhas. The next Zenana was that of a native officer in the regiment. Here we found two wives, two daughters-in-law, and several children and grandchildren.

'One little girl had been very badly burnt about a year before; Miss Mitcheson treated her successfully, and through gratitude for the child's recovery, the Zenana, which was formerly rigidly closed against the ladies, is now open to their visits. We were again refreshed with tea and fruit, and again the native ladies held up their hands in amazement at my hard-heartedness in leaving the children.

'At the next house we visited, we found a wife and two daughters. The house was being repaired, and we had to scramble up broken steps through heaps of bricks and mortar. One of the young women here had been ill, and was still lying in bed. Her illness was entirely brought on by the mis-

management of a native nurse. Miss Mitcheson was not called to see the lady at first, and the case has been a tedious one.

'The arrangement for heating the rooms is peculiar. An open pan full of live charcoal is put under a small square table with four legs, and over this are hung some wadded coverlets. The ladies all sit round on the floor, with their feet under the table, and the ends of the wadded coverlets over their knees. The families in all these houses came originally from Cabul.

'On the 23d of November I arranged to go with Miss Mitcheson and Miss Phillips on their usual round—the former visits had been specially arranged. Miss Phillips drove to the camp for me, and we went to Hindustani service in the Mission Church at 9.30 A.M., and then Miss Mitcheson took me to her case. We went through narrow little streets, between mud walls, into a dark courtyard with little rooms all round. The husband, a poor Kashmiri, met us, and took Miss Mitcheson's bag from the chaprassi at the door. His wife had been very ill, but is now getting on nicely. She was lying on the ground, attended by her mother, a very old woman, shaking with cold, who implored us to give her a waistcoat to keep her warm. The patient seemed very grateful to Miss Mitcheson, and took her soup eagerly.

Both women listened attentively while Miss Mitcheson told them of God's love and mercy, and that He had spared her life that she might accept Christ as her Saviour, and serve God in the future. They liked some flowers we left them very much.

'Then we went to a much richer house. The master is the second husband of the patient. Her first husband had divorced her because she was childless. She was suffering from fever. Her mother-in-law, who was present, sits all day lamenting that they have had to leave Cabul. One member of the household was

suffering from illness, but she wouldn't take any medicine, and persisted in eating unwholesome food, so that Miss Mitcheson could do little for her. These ladies could not speak Hindustani, and so the whole conversation was carried on in Persian. They listened quietly to the parable of the

lost piece of silver.

At the last house to which Miss Mitcheson took me there was a sick child. We had to wait at the door while the courtyard was being cleaned, as they had just slaughtered some animal for dinner. The owner of the house is a darzi (tailor). His wife showed us her little girl of four, who has been ill from fever. Several other women came in to see the Doctor Miss Sahib, and she spoke here in Pushtu, as they all understood that language. They were attentive while she told them the story of the Pharisee and the Publican.

'We then went to the dispensary, which is in the same building as the Mohammedan school, Miss Mitcheson has a nice little room, with cupboards for medicine, and she has on an average twenty-five patients here in a morning. She now went on to another case, and Miss Phillips took me downstairs to see the Mohammedan school. Teachers are a great difficulty. Miss Phillips has to do a great deal herself, as the native teachers are most inefficient, and, with three other schools to superintend, and more than ninety Zenanas to visit, she naturally has not much time to

'We went next to the house of a widow. The people are Cabulis; the husband was a merchant. We found the mother and two unmarried daughters, aged fourteen and fifteen. The girls had not learned their lessons well at all; the mother was sewing. Miss Phillips tried to read, but the old lady was most distracting; she kept jumping up, and hunting the chickens round the room, and interrupting as much as possible. Then

Miss Phillips closed the Testament, and asked how much they remembered of the Bible story she had told them the week before. They had forgotten every word. Then she told them about the Prodigal Son in Persian. the tiresome old mother breaking in whenever she could with questions about me, and regrets that she had no

tea to offer, etc.

'Now we had to go right away to another part of the town, the Hindu quarter. Here the women are not so strictly in purdah, and there were several walking about, who gave Miss Phillips a friendly greeting. She is sometimes able to speak to a knot of them at the well. The school we came to see was in a little room at the top of a steep dark staircase. There were about seven-and-twenty children, some of them widows, though only about nine years old. These schools are very interesting, and are well worth keeping up, though the difficulties connected with their management seem overwhelming.

'Leaving the Hindu quarter we drove to another house. Here the ladies are very strictly kept, but seemed inclined to break loose. On one occasion they put on burkhas and went to the Mission House, while the head of their family was away.

On the 24th we started on another tour of calls, Miss Phillips very kindly giving some more of her valuable time to us. We went again to the house in the camel serai. The mother professed herself delighted to see us, and talked in a very friendly way. The girl was much pleased when we told her that ladies would probably not be allowed to see the Durbar. She said, "You are forbidden, and we are forbidden, so we are alike." The mother said she thought it was a very good thing that we were not to be admitted, as we would certainly be frightened at the sight of the wild hill-men. I don't myself think that this was the Viceroy's reason for keeping us out!

'In the middle of our conversation

the elder lady's face fell, and she said to her daughter, "Your father has come." He presently appeared at the door of the room; he looked horribly cross, and the women seemed so frightened of him, that we thought we had better go. The man had given them new clothes, though, in anticipation of our visit—the first they had had for a long time—so they were the

gainers by it.

'The head of the next house has only one wife, a very sweet-looking woman, of whom he is really fond. having her house done up very nicely in imitation of some that he saw in Calcutta, where he imbibed a few European ideas of comfort. There were wire blinds to the windows, nice carpets on the floors, clocks, iron bedsteads, and other luxuries, which are altogether wanting in most native The lady was well-dressed houses. in native fashion, with full white silk trousers embroidered with coloured flowers, a velvet jacket, gold neck and hair ornaments, and a gold and white chaddar round her head and shoulders. She wore grey kid gloves, and numerous rings outside the gloves, several on each finger. Mrs. Imam Shah, the wife of the native pastor, was at this house—she teaches the lady to read. We were seated at a round table, in the middle of the room, and pressed to drink tea and eat fruit. After talking some time, and seeing some of the lady's nice needlework, we rose to take leave, and were each given a china bowl as a remembrance.

'We then went on to another house, where the wife was very melancholy; she has some incurable complaint, and always feels poorly. There were two young men here, and two married daughters. As the master was away, the ladies took the opportunity to open their windows against orders. They all spoke with much interest of a visit they had had from Lady Rosebery, and they showed me a present and a photograph which she had given them.

'At the next Zenana there had been a death in the family, and the ladies mourn three days in every month for a year. They set Cabul fruit before us. The dresses were not grand, as the chief ladies were widows. We all sat on chairs in this grand house, but ordinarily the native ladies sit on the

ground, or on a bed.

'We had only an Afridi house left The Afridis are one of the wild border tribes. The master of the house is one of the chiefs of the Khyber Pass. His wife is a Peshawur woman, and he was allowed to marry her only on condition that he would never take her beyond Jumrood, which is at the entrance of the Pass. He received us himself, but left almost immediately to meet the Viceroy. Miss Phillips had given plenty of warning that we were coming, so that the house might be clean, and it certainly was fairly nice. Usually the Afridis live in an indescribable state of dirt. The stairs were steep and dark, but the rooms at the top not uncomfortable, though they were less airy than those in some houses. There was a wonderful candlestick, about four feet high, to hold little earthen lamps. It was made of painted wood, and was an unwieldy contrivance. The lady of the house had some nice ornaments. Her hair was plaited in about two dozen little tails, and hung down her back; she didn't undo it very often-about once in three weeks, I think, she said. She could only speak Pushtu, and seemed quite content to sit on the floor and stare at us. I dare say she would have been pleased if we had stayed all day. Her daughter-in-law, who spoke a little Hindustani, translated for us. One of the children seemed very poorly-so thin and miserable. In several houses they asked for Miss Mitcheson. The Afridi tea looked thick and muddy, and we declined it with thanks.

'We had now finished our round. I enjoyed the visit to Peshawur very much, and found the Zenanas most interesting.'

Hazara,

MOHAMMEDAN INQUIRERS AT HARIPUR.

AZARA was introduced to our readers by Miss Margaret Smith as 'the latest infant mission of the C.E.Z.M.S.,' in our September-October Number last year (vol. vii. p. 258). She described the district, with its three divisions, of which Haripur, Abbottabad, and Mansehra are, respectively, the chief towns; she also mentioned the various agencies for good which she was enabled to establish in this apparently promising field of labour. Whilst in some quarters mission work met with singular favour, in others violent opposition was excited against Christianity, a zealous Mohammedan maulvie being the principal leader. Miss Margaret Smith was consequently obliged to leave the district for the time, but not before her experience had convinced her that a Mohammedan, who would confess Christ in the Hazara, must indeed hold Him dearer than life. Some extracts from her letters and journal, begun at Haripur and concluded at Amritsar, give only one chapter in a story which, we trust, may be continued and followed with interest.

'Haripur, Feb. 4, 1887.-As we came in from a walk in the afternoon, a boy from the Government School came up and begged for a Gospel, which I gave him. Just as he went away, a piece of paper was brought in to me, with a quantity of Persian written on it, which I could not read. Miriam, our servant, said the man who brought it was waiting outside, so I had him in. He said he was the Mullah, or Teacher, of the Mosque here, his work being to read and explain the Koran for so many hours every day. He read his petition, or rather statement, that he was a seeker after truth, that when in Lahore a month ago, he had bought a Gospel of St. John and a book of Mohammedan controversy, and he believed no longer in Mohammed. I asked him if he felt himself a sinner. "Ah! such a sinner!" he said. What a confession for a Mohammedan! "And," he added, "I believe that Christ is the only Saviour."

'In course of conversation, he said he wanted to buy the Bible, our Urdu Prayer-Book, and *The Balance of Truth*, a book which explains the difference between the Bible and the Koran. I promised to get them for him, and gave him at once the Sermon on the Mount and "Isaiah" in Urdu, at which his eyes glistened.

'Feb. 6th.—The Mohammedan inquirer appeared again. We had more talk, and I explained how sin came into the world, and God's promise of a Saviour (Gen. iii. 15). His language is Pushtu, being an Afghan, but he can understand Urdu when he reads

'Feb. 7th.—The inquirer came again, this time with a definite petition that I would find him some service in a place where he would get regular Christian instruction previous to baptism. It can be imagined how distasteful his work in the Mosque is already, when he says so emphatically, "Mohammed is only a man—Jesus is

God." He told me people were asking him why he came up to see the *Mem Sahib* so often, and he said,. "If they knew I wanted to be a Christian, they would kill me."

'The people up here think nothing of killing each other. The native doctor told me the principal complaints in the Hazara were sword cuts and dagger wounds. I think of going to Peshawur next week for a few days, so promised this man, G. U., to consult with Mr. Jukes on his case, and let him know when I come back.'

'Abbottabad, June 9th.—The inquirer, G. U., in whom I was so interested in Haripur, has been to Peshawur again for some weeks. Mr. Jukes is very satisfied as to his reality.'

It will be gathered from later entries in Miss Margaret Smith's journal that the Mohammedan inquirer, G. U., the first of the five men who are the chief subject of these extracts, was baptized in Amritsar on New Year's Day 1888.

Miss Wauton writes in September 1887:—

'Miss Smith has been telling me a great deal, while we have been together, of her work in the Hazara. The Sunday we spent in Abbottabad, a youth came up all the way from Haripur, a distance of twenty miles, simply and solely to ask the question how he could get forgiveness of his sins. Is not this cheering? And it is only one case out of many.'

We now return to extracts from Miss Margaret Smith's journal:—

'Haripur, December. - We were out riding on the Torbela road, when a woman we had met in a house in Haripur stopped us, and said, the Khan's bibis at a village, called Kala But, were very anxious to see us. We accordingly drove there to-day (December 13th), left the tum-tum (small two-wheeled carriage) in the road, and walked across the fields to the village. Here our chaprassi picked up a guide, who conducted us to a large open space, where the Khan (chief) came forward to meet us, though looking rather surprised. I told him the bibis had asked me to come and see them. Whereupon he conducted us into the entrance of the house, two chairs were placed for us on the mud floor, and all the assembled men crowded round the door to stare at us. I asked if we could not go inside to the women. To this he made no reply, but said he should bring us some tea.

'The tea was a long time coming; but when it came, he politely poured it out, and put the sugar in with his fingers. As we were drinking it, there suddenly appeared at the door the very maulvie who had worked us so much harm in the district. A perfectly Satanic look came over his face when he saw us, and one horrid sneer after another; but he did not say anything. Presently I got up and said we must go away if we could not see the bibis, upon which we were conducted to the interior of the house, where the Khan's two wives and other bibis were gathered in a close, dark room, together with a crowd of women, who had come from the villages to see us.

'We had to grope our way to a charpoy at the further end, nearly tumbling into a fire of charcoal on the floor on our way. The bibis were very polite and nice, and kept down the hubbub as much as they could. They liked my pictures, and were very much interested in us and our family matters, of course. We went away in about an hour.

'December 17th.—We were riding

one afternoon in the fields, when a well-dressed man came into the path as though he rather wished to speak to us. I offered him an Urdu tract, at which he looked very contemptuous, as he grandly replied, "I only read Arabic."

"What a pity!" I said. "If you read Urdu I could lend you a nice book, such as the Gospel; but I have

nothing in Arabic."

'I again handed the tract; but as he still refused it with his nose in the air, I threw it on the ground, and rode away. The next day he came to the bungalow, but I was out. He came again the day after, and stayed an hour. He was much excited; I thought to myself, "What an argumentative fellow you are!" but I could see through all this there was an intense desire to know what I could tell him about the forgiveness of sins, and our way of salvation. I laid the Gospel very plainly before him, and he was intensely interested.

"So you do not feel your fasts and prayers and your Koran sufficient?" I said. He confessed he did not. I gave him the Teaching of Mohammedanism to read; but he still sneered when I offered him a Gospel. The next day he came again. He was evidently much interested in the book, and although he still asked many aggravating and ignorant questions, he certainly seemed most an-

xious to find the truth.

'Christmas Day. — My stormy inquirer came in the evening, and talked with me for two hours. There was no arguing this time; he only asked what he really wanted to know. At last, he said, "I believe all you say, and all this book says, that Christ is God, and only through the shedding of His blood can we have forgiveness of sins; but still I should like to read for myself what God says about it." I replied that I should be only too glad if he would read God's Word for himself, and gave him the Gospel of St. John, which he took most meekly,

and said he should read it through from beginning to end. Twice, on succeeding visits, he spoke of what he will lose when he becomes a Christian. His father (a wealthy man) will cast him off without a rupee, his betrothed will be taken from him, and he will never be able to return to the Hazara again. He says he means to follow me to Amritsar to learn more and more.

"Dec. 30th.—Ten days ago I was returning home about 4 P.M., when I saw a man waiting for me with a book under his arm. He proved to be the Mullah, or teacher and reader of the Koran in the mosque. The book proved to be a New Testament in Arabic character that Mr. Clark, or some other missionary, had given to the owner of the mosque twenty-five years ago. It looked as though it had never been read, until, by some means or other, this Mullah had got hold of it. He came in, sat down on the ground, and said—

"I have read every Mohammedan book there is, and I have come to the conclusion that the Koran is all a lie. I believe the truth is to be found in this book; only, I do not understand

what I read."

'Well, he read through St. Matt. ii., I explaining it verse by verse. The next day he came again, and brought another *Mullah* with him, who said he was just as deeply interested in the Gospel as the other. The third and fourth chapters were read, and the explanation eagerly listened to. The third day it was the fifth chapter. The Beatitudes entranced them.

"That is us!" they exclaimed when I explained what being "poor in spirit" meant; "we are great sinners; that is just our case." When it came to "being persecuted for righteousness' sake," they told me how people were abusing them for coming to me, how stones were thrown at them, how some were beginning to refuse their daily dole, and how they came to the bungalow secretly by different ways.

Teaching these men was most interesting; they came every day till I left Haripur, though that could not have continued. When I went away the arrangement stood that I was to write to them from Peshawur, and tell them what day I should be passing through Hassan Abdal again on my way to Amritsar, and they would join me there, and go on with me. I have promised them help for two months that they may thoroughly study the Christian religion, but I have made no

further promises.

'The first inquirer came again the day before I left. He said his father had just sent in a messenger from his village to tell him to come to him directly, and he had answered he would come in the evening, for he was going to see the Miss Sahib again. "No," said the messenger, "you are to come at once; your father says you are on no account to see the Miss Sahib again." "But." said the man to me, "I slipped away and came." He was very anxious for me to write to him from Amritsar, but I have not said a word to encourage him to follow me there, it is too serious a responsibility.

'The fourth inquirer is illiterate, and has a wife and children. He first got hold of a Christian book two years ago; he knew enough of the Koran to compare the two, although his ignorance keeps him from understanding very much of what he reads in Urdu. The difficult Hazara patois is a great stumbling-block in the way of our teaching the people; I feel as though it were impossible to get hold of it. This man is, I think, very real; he also is coming to Amritsar for instruction, no light step for him, as he has never been out of the district before, and knows if once he becomes a Christian, he will lose all his means of livelihood, as he cannot return to work in Haripur.

, 'I feel these men a great undertaking and responsibility. I am asking guidance with respect to them every step of the way. If they all three (I leave the one who came to me first out of the question) prove sincere, and undoubtedly in earnest, I shall feel my mission funds are well expended in giving them help to learn the truth now, and perhaps one or two to be hereafter trained for future usefulness in the Church of Christ. I have that rather in my mind with regard to G. U., my former inquirer, who was baptized in Amritsar on New Year's Day. Mr. Clark says of him "that he is an exceptionally fine fellow, and worth every trouble." Friends will think from what I have told them now that the Hazara is a very fruitful field. I know that it is a very hard and stony one too. The women are very difficult to get at. and are intensely ignorant. My work with the men has made it doubly hard to reach the women; indeed, one man was beaten for allowing me to go to see his wife. I feel more and more that a man missionary is an imperative necessity in the Hazara.

'We only had the Sessions House at Haripur lent to us for December, and the Mohammedans succeeded in turning me out of my house in Abbottabad, so I am now on my way to Peshawur, and then hope to go to Amritsar. I shall be thankful for intercessory prayer on behalf of these

men.'

From a private letter:—

'AMRITSAR, January 16th, 1888. 'I have been refused the land at Haripur, so the Hazara is closed to me. I hope to remain here for the present. I shall get through as much of the hot season as I can. Mohammedan convert, who was baptized on New Year's Day, is going on so nicely. He was delighted to see me, and comes to tell me everything, just as though I were his parent. He is teaching Miss Hull Persian, and I am wanting him now to attend the night-school in the evenings, and do a little spiritual work in the morning, which he is especially anxious for. The other three men did not turn up at Hassan Abdal. Two of them (the Mullahs) pawned their clothes and books, and afterwards followed me down here. They hunted about Amritsar until they found me. They are really earnestly seeking; they

come to me every day to read Matthew and Genesis, and now they are going to Mr. Perkins too. I am expecting the fourth inquirer down as well.'

A Holiday Review of Zenana Missions.

By MISS FANNY J. BUTLER, L.K.O.C.P.I.



TOOK my annual holiday in December 1886 and the beginning of January 1887, and had, during my trip,

the pleasure of seeing our missionaries and their work at Amritsar, Batala, Ajnala, Jandiala, and Peshawur.

Perhaps what has struck me most in visiting various parts of India is the very great differences in regard to race, dress, language, religion, physical and mental capacities, and general conditions which are met with in the people amongst whom the Zenana missionary labours, as well as in the climate and features of the country itself.

features of the country itself.

We find the fair Cabuli, 'with almond eyes, rosy cheeks, powdered face, and curled love-locks,' dressed handsomely in bright-coloured silks and jewels, and the black coolie, sometimes with typical negro features, whose only garment is a few yards of dirty, coarse calico, with the addition of a dozen or two of glass, lac, pewter, or brass ornaments

There are natives who speak the language of books, and others who can be understood only by constant intercourse with the people, as their language is either unwritten, or a peculiar patois of the district, neither to be found in books, nor conformable to the rules of grammar. Some of our agents work among the Mohammedans exclusively, others have their sphere amongst Hindus; but besides the more numerous adherents of these religions, we find also Sikhs, Jains, Parsis,

Israelites, and Christians, the pupils and patients of our missionaries.

Contrast the intelligent woman who reads novels, learns English, and does sums in fractions, whose house is furnished, in imitation of an English mansion, with piano, harmonium, chandeliers, and photographic album containing portraits of English celebrities, with the ignorant and dull of comprehension, who spends two years over a primer, and never gets beyond reading words of three or four letters, whose 'Zenana' is a shed with mud walls, ill-ventilated, windowless, and destitute of other furniture than a bare bamboo bedstead, and a few earthenware and brass pots.

It astonishes those who 'are sure they never could bear the heat of India' to hear of residents in that country complaining of the cold, wanting warm winter clothing, and so forth. India is in fact so vast that we find every variety of climate, from that of the region of perpetual snow to tropical heat during the greater part of the year. Some places have a salubrious climate for months, and for the heat there are various alleviations, such as punkahs, Venetian shutters, sun-hats, etc., so that, with a considerable elevation of temperature, it is far less felt than the same degree of heat would be in England. Customs naturally vary in accordance with climate, race, and religion, and amongst the Hindus every caste has customs peculiar to itself, as, e.g., its special marriage rites.

From these very considerable differences in the circumstances in which our missionaries labour, I draw several conclusions.

1st. If we are to understand the needs and difficulties of our scattered workers, we must study the details regarding, not only one, but all Stations, as what is perfectly true of one place may not apply in another. This should influence us not merely in choosing gifts and articles for sale to send to India, but also in forming judgments as to the results of work, seeing that the materials wrought upon may have almost opposite characteristics, and the best tools for work may not be ready to hand in all Stations alike.

2d. If we would ourselves be missionaries, we must understand the thoughts and feelings of those amongst whom we would labour, and to achieve this object, must strive to master the idioms of the special dialects, and the customs and habits of those amongst whom our work lies, and to gain as accurate a knowledge as possible of the tenets of the religion they profess. One who looks upon all natives of India as heathen will be surprised to find that Mussulmans recognise Christ as a prophet, born of the Virgin Mary, that the Sikh religion denounces idolatry, and that there are close resemblances between Brahmoism and the Unitarianism of our own land, as also between the priestly system and ceremonies of Hindus and Roman Catholics.

3d. There is room for all kinds of workers, and for the employment of all manner of gifts. The highly educated may teach in Normal Schools, go into the houses of the more intelligent, and give lessons to advanced pupils. Others gifted with a large share of patience will find their place in elementary schools, in the homes of the ignorant and unlearned, to whom the Gospel may be delivered after a knit-Some are ting or spelling lesson. more at home with the rich, while

others will readily make triends with the poor. Some are adapted to be organisers of work in circles; others, taking the seed-basket, sow the Word of God quietly in the villages. There is a call also for healers of the sick, who are to be found on every hand, in places and at times where and when secular teaching is stopped on account of fasts and festivals, or fear of the spread of Christian doctrine. Yes, and the medical missionary is

welcomed with the Bible.

The work in the villages in the neighbourhood of Amritsar struck me as resembling that in Bhagulpur more than any other mission work I had The resemblance is founded seen. mainly on the fact that the Bhagulpur district includes a vast number of villages of poor unlettered persons, with a nondescript dialect, and there are here and there a few families capable of learning, and many more who are pleased to receive visits, even when not caring to receive secular instruction.

Everywhere it is found that the greater number will at first listen to the message of salvation, if only from curiosity; afterwards the majority are indifferent, some few either openly objecting to the reading or walking away that they may not hear it, while, again, others remain quiet and listen, either from politeness or real interest, and these last will beg the missionary to repeat her visit. Many women gladly receive and even ask for picture narrative tracts (such as translations of those published by the Children's Special Service Mission). They are read by the men and boys of the family, and in this way, when the tracts are carefully written and selected, the seeds of truth may be scattered far and wide.

I left Bhagulpur early in March for England. During the last few weeks in India I had, as usual, a great number of patients, and these expressed themselves as very sorry that the dispensaries were to be closed. I was

able to tell the women that I hoped the sick would be cared for by an agent of the National Association. (That hope has been fulfilled: Mrs. van Ingen, a Eurasian from the Madras Medical School, is now in charge of two dispensaries near the houses which I used to occupy for the same purpose.) Many of my old patients, however, wept and lamented, and could be comforted only by the promise of an occasional visit, when possible, from one of the other Miss Sahibs. They do not, I hear, forget one whom they consider not only as their physician, but their friend. I look back upon the past years of work in Bhagulpur with thankfulness, know-

ing that through the agency of the medical mission some thousands have heard the Gospel who had probably not known of Christ otherwise, and that many sufferers have been relieved and comforted. Of results and success we do not write, being assured that 'whatsoever is right' that shall every individual labourer receive as his hire. While I greatly regret parting from the companions in Bhagulpur who have become to me as sisters in affection as well as in the work, I go to my new station of Srinagar in the confidence that God is calling me thither, and that I shall be upheld by the prayers of those who care for the souls of the women of Kashmir.

Scenes of Zenana Life in the Bimalayahs.

By MISS SELMA HŒRNLE.

URING the summer months of 1877 and 1878 I lived at the hill station of Landour, on the Himalayahs, and as I had at that time no particular mission-work on hand, I tried if I could not by some means open out Zenana work among the high-caste families of those native gentlemen who, on account of business, had occasion to come to the hills during the season.

I found this somewhat difficult, for very few of the natives brought their wives to the hills for the short time of the year that they spent at Landour, and those few—mostly merchants who kept their shops in the Landour bazaar—evinced the usual hesitation to their receiving instruction from a European lady visitor.

At last, by dint of much persuasion, and some judicious purchases at his shop, a certain Hindu cloth-merchant was induced to signify that if I wished to instruct his wife he had no objection. So the path was cleared, at least metaphorically; in a literal sense, the approach, up a dirty, rickety, narrow staircase, where bad odours abounded, and 'darkness visible' reigned supreme, was still somewhat hazardous. However, I managed to climb up into a dimly-lighted hole of a room or attic, vol. VIII.

where I found my pupil that-was-to-be, a pleasant-looking, somewhat elderly woman, of a fair complexion, attired in her best clothes, and sitting on her low footstool. During the time spent with her, I was certainly able to find out how the mind can rise above our outward surroundings and become unconscious of them, in places where, in happy and blessed work, the moments and hours glide by, bringing real and lasting happiness, such as only those who have proved and experienced it themselves can understand. My pupil was of a very loving, attractive character. Though she was not very talented, and made but slow progress in reading, yet her affectionate disposition disposed her to listen with pleasure to 'the old, old story' of the love of a Saviour, and the rescue of the sin-laden. She and her companions loved to hear the recital of His life on earth, which had to be told in language plain and simple as to a little child; and the hymns we used to sing together, though their notes might not have sounded harmonious to a critical musical ear, vet. no doubt, satisfied the angels. My pupil also learned all kinds of fancywork, and when a cap of wool-work of brilliant colours was, with infinite labour and pains, at last successfully manufactured, and presented to a favourite little boy in the household, how great was the universal delight!

In a very pleasant way the work opened out all round this house, and we gained new pupils and new means of usefulness. Thus one day when I was sitting with my pupil in her little attic, from which you could step on to her open flat roof, a message was brought to me that the lady of the neighbouring house wished to have the pleasure of making my acquaintance if I would step out on the roof. I did so, and was greeted by smiling. friendly faces, and salams from the women of the neighbouring flat roof. I opened fire by asking to what I owed the pleasure of this interview. The ladies answered they were, above all, desirous to be instructed. I heard this with much inward gratitude, though with some misgivings too. for this was a rich Mohammedan family, and I knew the hatred of this fanatical creed against Christianity. Therefore I said that before I could agree to their request, I must be allowed to enter their house and speak to the master of the domain, as it would be awkward to have to shout the negotiations across from housetop to housetop. To this they agreed at once, and politely asked me to descend to their mansion.

The two young women who wished to be taught were attired in wide, loose paijamas, and thin veils, and had on the usual quantity of jewels. They were sisters-in-law, their respective husbands being two rich brothers,

who had a first-rate shop in the bazaar. One of them was called in, and I explained to him the object of my visit, viz. to comply with the wish of the ladies to instruct them, provided I might teach them the Bible. The man made no objection, so the days and hours for my visits were settled. Thus the lessons began; it was, however, soon apparent that only the wife of the elder brother, a woman of really superior mind and intellect, and one eager for knowledge, was wanting to be instructed. The younger brother's wife was one of those ignorant, bigoted, self-willed women we often meet with in Indian households, who yet, somehow or other—perhaps from those very qualities—seem to have at times absolute sway over the minds of the other members of the family, and to influence them the wrong way. The elder was much stronger-minded, and of far superior intelligence, yet I used to dread the influence of the younger sister; sitting by and listening to the Bible teaching, she sometimes absolutely forbade her sister to listen, and be captivated by my teaching.

She had an idea that I was in possession of some magic spell which I cast over her sister, and with which I could conquer her against her

will.

Once I found the two busily engaged in staining each other's eyes with the black henna, which is said to impart the languishing look so much admired in Oriental beauties. They eagerly offered to embellish my eyes too, and were quite astounded at my refusal, and at my saying that European ladies valued the gifts and graces of the mind more than those of the body. They assured me that with them it was very different; even the men, they said, painted their eyes in this way to make themselves beautiful.

At last a long-looked-for joyful event happened in the family, and the younger sister-in-law gave birth to a son and heir. I knew how pleased they must be, but when I went to them to congratulate the young mother, she

said :-

'Oh yes, it is very pleasant, and a great happiness and so forth, and I have just made a present of the child to her there,' pointing to the other corner of the room, where, sure enough, my own pupil was sitting on her charpov, contentedly hugging the baby in her arms.

'What!' said I, 'do you mean to say that you have given away your

child?'

'Why, yes,' she said quite coolly, 'why not?'

'Why not!' said I; 'did you not look forward to the birth of this child as your greatest happiness? Is it not your first-born? Would a mother ever give away her child unless she were starving, and could

absolutely not bring it up, and are you not a rich woman, with every luxury round you that wealth can purchase?'

'All this may be very true,' she said quite composedly, 'but our customs are different to yours, and we often give away our children to a friend, and think nothing of it.'

They evidently thought no more about this transaction than a child does about exchanging a toy, and they were greatly amused at my amazement. However, the adopted mother was once in great tribulation about this new acquisition.

One day I perceived at the first look that something was amiss, and that the family concert was out of harmony. In such cases the Zenana visitor has sometimes a difficult position, as, curiously enough, she may be made a convenient scapegoat for both parties to vent their spleen upon. I said nothing, and began my lesson as usual, but no sooner did I begin my usual Scripture teaching, than they both rose up with fury, and declared they had had quite enough of my visits; they did not wish to hear anything of my Jesus Christ; they did not believe in Him; they wished for none of my teaching, and so forth. The attack in this particular quarter was so sudden and unexpected, for they had of late listened with such zeal and interest, that, greatly to my annoyance, instead of being able to rebuke them with firmness and decision, the tears would come to my eyes, and I could give no answer at all.

How very impulsive, however, these Oriental women are! In one moment, seeing my grief, by the most startling and sudden transition, they seemed to come back from the heat of fury to the gentleness of lambs. They begged me, with many entreaties, not to grieve on account of their rude behaviour, and they would not rest till I promised to forgive them, and to continue my visits. When the storm at last had ceased, I asked them the real cause of their anger, for I could not believe that they considered anything I had been in the habit of teaching them out of the Holy Bible as bad and injurious. 'Oh no,' they said, and then the elder sister added she would candidly tell me the whole story.

It appeared that the younger sister had had a quarrel with her husband, which so infuriated her, that she not only refused to take food herself, but also to give her poor baby its accustomed nourishment. The adopted mother was anxious for her child, which had been starved for two days, I believe. I said that I regretted this, and thought it wrong to give way to such passions, but still I could not see what logical connection there was between this occurrence and my visits and teaching. None in the

world, of course, yet, logically or illogically, I was to act as peace-maker, by first making the young mother promise that, for the sake of obtaining my forgiveness, she was to nurse her baby again, and, secondly, as there was to be general peace and amnesty all round, it was to extend to the offending husband too. All my protestations that this was no concern of mine, and that I would have nothing to do with their private family quarrels, were unavailing; the elder sister would make use of the golden opportunity, and at the altar, as it were, of our re-established friendship, the younger sister had meekly and obediently to promise that she would also pardon, and again take into favour, her offending lord.

I was glad enough to escape when this visit was thus brought to a satisfactory close, and, as I wended my way home with my parcel of books and basket of work, I thought how, in pursuance of a good cause, we must sometimes be contented to take the lowest path pointed out.

When the elder pupil had been regularly taught and visited for a year or so, thoughts and longings seemed to waken in her mind such as the missionary could not but rejoice over, though with trembling. I felt in those days that my pupil and I were advancing together towards a crisis in her life, and in order to ascertain how far I was correct in my impressions, my dear mother, who had so much experience in these matters, accompanied me once on my visit. She opened her mind very freely to us both, and said most undisguisedly that it was the fear of her husband alone which held her back from an open confession of her belief. Upon my next visit, when I was alone with her, I asked her, that seeing she fully believed in our Lord as she said she did, whether we both should pray to Him together now that He might help her further. She at once said, 'Yes,' and we prayed together in her room to the Only One in whose Name every knee should bow in heaven and earth.

When we rose from prayer, and as I bid her good-bye and walked away, I still felt perplexed as to the best right step to take next. I felt that, without incurring the just reproach of underhand dealing and proselytising, I could not act further in the matter without openly and straightforwardly telling the husband the state of his wife's mind, in order, also, in a measure, to smooth her way for an open confession. And yet I dreaded that if I told this bigoted, low, and intriguing Mohammedan in plain words that his wife wished to become a Christian, the furious blast of persecution, which I should thus deliberately have let loose upon her, might nip all our best hopes in the bud. When we were standing together in his shop I told him that I thought it right to inform him that his wife and I had together

prayed to our Lord Jesus Christ. He made a face of profound ignorance, and said to me-

'I do not understand what you wish to say, but say all that you have got to say to my wife, and she will tell me in your name.' With this I had to leave him, feeling very uneasy indeed, for I did not like the man's expression, and I could only compose my mind in prayer for my pupil. I told my dear parents the whole occurrence, and we all agreed that we could only wait and pray. The next day, while at the adjoining house, a message was brought that I should step out on the roof. I went at once. At first I could see nothing and no one, but after a time, in a tiny window—a sort of hole in the wall—appeared a face, so pale, so hollow, and eyes looking so dreadful, that I could hardly recognise my pupil. She said—

'You must never, never come to my house again; I called you over to tell you this.'

'Certainly not,' I said, 'if you do not wish it; but what has happened? Do tell me.'

It was soon told; the husband, straight from his smooth-spoken words to me, went home to his wife, and said to her: 'So this is what I hear about you, you are going to become a Christian'; and with this he began beating her so dreadfully that she was all covered with blood, and it was only by her shrieks and cries that the servants rushed to the rescue, and delivered her from his violence.

I went home very heartsick, wondering what good we could do in a land where darkness and bigotry reign so supreme. Of course the house was closed for a long time, till the waves of terror and rage had somewhat subsided, and meanwhile we could only remember the poor woman in our prayers. One day, after I had given up all hope of ever being able to visit in that house again, our prayers were heard, so far that I was again asked to step out on the roof, while at the adjoining house, to speak to my old pupil. There she was looking out of her window, and asking me quite innocently why I never came to see her nowadays. 'You know very well why,' I replied, 'and that it is by your express wish.'

'Oh,' she said, 'you should not take things so literally. One does not

mean what one says in moments of excitement,' etc. etc.

'Shall I, then,' I asked, 'be permitted to teach you again about our Saviour?'

'You must be cautious,' she replied; 'a little here, and a little there, I may be permitted to listen to—not regular systematic teaching. But come and visit me occasionally.'

So I visited her occasionally, and 'a little here, and a little there,' as the golden opportunities came, I was able to tell her of the 'love that

passeth knowledge.'

Gladly would I conclude this narrative by telling my readers that this anxiously sought sheep was, at last, safely gathered into the true fold by But for this we must wait the Lord's own good time. husbandman must have long patience, and watch for the early and latter rain to ripen the seed. We have confidence that at last the trammels of bigotry and tyranny will fall from the hands of India's captive daughters, and they will acknowledge Jesus as the Lord and their King.

Dawn in the East.

'Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.' -ECCLES. XI. 7.

THE PUNJAB AND SINDH MISSIONS.

I. AMRITSAR.

MRITSAR, as is well known, is the great commercial emporium of the Punjab, and the holy city of the Sikhs. Its Golden Temple standing in the midst of the tank of the "water of immortality," its fine gardens, public buildings, and other sights afford the tourist an interesting day.'

So commences an article, entitled 'As Others See Us,' in the Punjab Mission News, October 15th, 1887. It gives a most interesting account of the various missionary agencies, as well as the scenes which a drive through the long, narrow, tortuous bazaars of the Sikhs' sacred city present. The writer visited the City Mission House, and thus describes it, and one department of the work of which it is the centre :-

the good work carried on by her, by

'It is a splendid building, which is thing however I must refer, and that at present occupied by the ladies of is her Widows' Class. This is com-the Zenana Mission. I saw Miss posed of poor Hindu, Sikh, and Wauton, the honoured head of this Mohammedan widows, who are taught work, and time fails me to tell of to make the beautiful phulkari work so much admired in England nowameans of Zenana visiting, Girls' days. I saw some very choice speci-School, Converts' Home, etc. To one mens, and, as the prices are moderate, no one can do better than send Miss Wauton an order. By so doing one can help a number of poor struggling women, and at the same time obtain a very fine piece of work for one's drawing-room or friends.'

From Miss Wauton herself we have no report. Her furlough, due this year, had to be hastened for the sake of her health. Miss Lonie's return to the Punjab as an honorary missionary, and her subsequent departure on January 18th, have been already mentioned. She has joined Miss Dewar at Amritsar, where Miss Margaret Smith has also taken up temporary work.

Miss Dewar describes the daily routine of schools and Zenanas. may be remembered that she was at home on furlough last year, but returned to India earlier than was expected for her work's sake.

MISS DEWAR'S REPORT.

'Three months of work in the early spring, followed by another three months in the autumn, with a refreshing holiday spent in the bright summer time of England in between, seems a scanty period for an annual report. A very short time indeed, and un-eventful, as far as incidents go; nothing but the quiet round of duties every day, unvarying and regular as the bullock's tread round the Persian wheel.

'Describe a day, and the reader can imagine the work of a year. Mornings spent in schools and Zenanas, afternoons in teaching Bible - women, inquirers or converts seem to be the sum and substance of a missionary's life. Let it not be supposed, however, that the above routine is never broken. Irresistible enemies in the shape of fever, weddings, and pilgrimages are ever on the alert-and grievous hindrances they are to steady work.

'Very little rain and, consequently, a fiercely hot sun, brought much suffering to teachers and scholars alike during the long summer months, and, as this was followed by an epidemic of fever—more severe and prolonged than usual—both hope and patience were sorely tried. More was done by quinine than by books, till the cool breeze of November drove the malaria away. Happily the tide is setting in in our favour now, making up for the very low ebb during the hot season. Sick Zenana pupils have recovered and are able to read again; disabled widows have returned to the industrial class, and a troop of little ones, new and old, are flocking into the schools.

'The coming Bible examination is a great incentive to industry. Visions of dolls with real hair and bead necklaces spur on the little dots to learn as many texts as they can; while the bigger girls inquire earnestly about the colour and quantity of our English prints and muslins, each hoping that a very pretty Kurta or chadur will fall to her share if she answers the examiner's questions without a mistake.

"I hope you will get a beautiful prize, Nikko," says the teacher; "but in order to do well in the examination, you must study hard now." So the child brings back her wandering thoughts from gorgeous yellow and green garments to the story of Abra-The lesson happens to be about the three men coming to Abraham in the heat of the day. The following questions and answers may be taken as a straw to show how the wind blows :-

"Did Abraham get good news that

day, Nikko?"
"Yes," says Nikko promptly,
"God promised him a son."

"Any bad news?" asks the teacher,

expecting to get an account of the impending destruction of Sodom.

"Yes!" in an equally prompt tone.

" What was it?"

"That he would have a daugh-

'How soon an Indian daughter learns that she is vastly inferior to her baby brother. They always translate "children" in the story of Christ blessing the little ones—into boys and girls, being quite sure that the Lord Jesus loved the little girls as well as the boys.

'Of Zenanas there is as little to tell as about schools. Sometimes families remove to another town and we lose pupils; or doors open unexpectedly

and give us new ones, and so on; while some very old friends are always the same-always ready to give the visitor a welcome, generally enthusiastic about learning all sorts of handiwork, though not invariably interested in the Bible lesson. The youngest and brightest of them all died this spring. She was loved as dearly as any son could have been, so her relations never cease to mourn for her. How cold the shadow of death is in a Mohammedan home. Her last words, "God save me, for Jesus' sake," mean nothing to them, but what a precious gleam of hope to us, assured as we are that whosoever cometh will in no wise be cast out. ANNIE DEWAR.'

Alexandra School.

The past year has brought changes in our staff. Our July-August Number for last year mentioned the great loss to our Society through the death of Miss Bowles, the late Hon. Principal of the school. We have also lost Miss Gray, now Mrs. Tisdall, who was married in April 1887, and Miss Smith, for many years Matron.

Miss Cooper, our honorary missionary at Jandiala, has consented to exchange the work in the villages, which three years of earnest labour had rendered very dear to her, for the post left vacant through Miss Bowles' death. Miss Edgley has taken Miss Gray's place, which was temporarily filled by Miss Bell; Miss Davidson completes the missionary staff.

MISS COOPER'S REPORT.

'The past year has been eventful in the Alexandra School; and one cannot help feeling that pain has predominated over gladness, especially in recalling the great loss which the school sustained last May. For those who know anything of Amritsar it is needless to say how long and lovingly Miss Bowles, the late lady superintendent, will be remembered, and how sadly she has been missed by friends, pupils, and servants. Of the four ladies who were here at the beginning of last year, only one, Miss Davidson, remains. Miss Gray, who had been at the head of the educational department for three years and a half, was

'The past year has been eventful in e Alexandra School; and one candeparture was a cause of great grief to departure was a cause of great grief to all her pupils. Miss Ida Reuther left for Europe about the same time.

'Miss Bell, of Benares, then came to reinforce the teaching staff; but, unfortunately, ill health has obliged her to resign the post after a stay of nine months only. The number of pupils now on the register is 85, much the same as in January of last year; and as many more are applying for admission, it seems evident that increased school accommodation for Christian girls will be urgently required in Amritsar before long.

'Two students passed the Middle

School, and one the Entrance Examination during 1887; the second Lake Memorial Scripture Prize was gained

by one of the elder girls.

'Her Excellency the Countess of Dufferin honoured the Alexandra School with a visit shortly before Christmas. Bishop French very kindly consented to distribute the prizes, although at some personal inconvenience, as he was then on the point of leaving Lahore.

'Three girls, former pupils here, have been called home during the past year; we joyfully believe that all were real Christians. One had joined for a short time the village work at

Ajnala, but was not strong enough to continue it. Miss Middleton, of Dera Ismael Khán, writes that her dying testimony to Christ's sustaining power and love was wonderfully bright and clear. Another girl was studying medicine at Lahore, but gave it up before the rainy season, feeling too ill to continue; her sister tells us that she too died in great peace. For these we give thanks that they have passed so soon "through the waves of this troublesome world," and our hearts' desire is that all who come here may, by God's grace, be trained, not for time only, but for eternity.

'C. G. COOPER, Superintendent.'

2. BATALA.

Our staff at this station remains the same. A report from Miss Tucker (A.L.O.E.), which we hope to publish in our next number, will be as welcome as everything from her gifted pen invariably proves. Miss Hærnle describes the work of the Mission Schools, and of the outlying village station, Fatigur, which, it may be remembered, has given distinguishing tokens of God's blessing. From Miss Dixie's first report particulars will be gathered of the dispensary which she has opened.

MISS HERNLE'S REPORT.

'Though the last year has been one of special trials and discouragements, God has not let the enemy triumph over us, but has brought good out of

seeming evil.

'Two Hindu schools have been opened, one at Batala and one at Fatigur; thus we have six in all. That the readers may judge for themselves of their work, I would ask them to accompany me on some of my daily rounds.

'After ascending a narrow staircase, we suddenly come upon the teacher and children, who, as an exception, are all present, but show by their quiet manners and frightened looks that something unusual has happened. On inquiry, the teacher, an old greyheaded Mohammedan woman, points mysteriously towards the opposite

room, and whispers: "The maulvie is there." This is her husband, who, having left her and gone to distant parts, has returned again after twenty years for a short visit.

'Presently the dreaded being appears, and speaks in a disparaging way about women and their education, and winds up by saying, with a withering look to his wife, "It will be seen that at the Resurrection Day the

women will be nowhere."

'After he has been politely asked to withdraw, as in a girls' school men are not desired to intrude, the downhearted woman is comforted by the assurance that Christ, being born of a woman, has opened Paradise for all His people, and that whosoever believeth in Him, even though dying, shall live for ever. Then, turning

round to begin lessons, we meet the wistful gaze of a twelve-year-old maiden, and the look of distress on her face makes us ask what is troubling her. After a few seconds she answers with a bright smile: "O Miss Sahiba, I shall pray God to take me to heaven." Presently we are engaged with the Bible stories. Examination and prize-distribution day is near, and all are learning eagerly; two girls not failing to answer a single question.

'When they are exhorted not only to learn these stories to gain a prize, but also to keep and think over them in their hearts, one answers: "They are written upon my heart, and I shall not

forget them all my life."

Another tells how she had been invited to a wedding at some distant village, where she sang bhajans to the women assembled, and told them the stories of the woman of Samaria and the resurrection of Christ; and all listened attentively, and agreed that she was learning good things at the school. A third little girl, who had some time before been pronounced a Christian by her mother and her relatives, pictures to herself, in her own child-like ways, the glories of heaven, and is determined that she will receive a golden crown and a great treasure.

"But let us go to another school, where we have promised to put up some of the beautiful illuminated texts which kind friends have sent from England. The walls have been whitewashed by the owner, and the names of Mohammed and his followers effaced. "Be thou faithful unto death, and I will give thee a crown of life," reads the young, pretty, gentle teacher, and adds: "I like this best of

all."

'It is explained to her that this is Christ's promise to those who believe on Him, and she fearlessly says: "I

know it, and I like it best."

'After school we pass through the large courtyard, and enter another part of the house, where a young wife is waiting to receive her lesson. Her husband has been an inquirer for some time. His wife knew of his desire for baptism, and promised to go with him. This plan met with insurmountable obstacles; but in the meantime she remained my regular, attentive pupil.

'A short time ago the grandfather and uncle came from a distance, ill-treated the young man, and kept him a prisoner, till one day he was quietly sent off to Quetta to be out of reach of Christian influence. The wife is still allowed to go on learning, and though we have lost sight of the husband, we know that God's eye is watching over him, and we pray and hope that he may return, and with his wife be baptized, and confess the Saviour before men.

'On leaving this pupil, we turn our steps towards a Hindu house, and climb several dark flights of stairs to the flat roof, where a pupil is lying on a bed of sickness. She turns a happy face, and says, with a pressure of the hand: "O Miss Sahiba, I have thought over what you said, and I have been praying to God that if Christ is true He should make me well for His sake, and I am so much better. Shall I now show my gratitude by feeding the Brahmins?" She cannot at first understand that God only requires the gift of her heart.

'At Fatigur the converts have, by God's grace, remained steadfast. One of the Christian girls, baptized two years ago, has now so far advanced that she has been enabled to open a little school, under the supervision of

the new catechist's wife.

'To return to Batala. A few days before Christmas we had the joy of witnessing the baptism of U., a woman who had been a believer for some time, but whose public confession of Christ had to be put off again and again, as her husband would not give consent to such a step. Meantime she went on learning, and grew in grace, and by her gentleness and meekness of spirit won the esteem and love of all around her. On Sun-

day afternoons she was a regular attendant at a little meeting for our women in the compound, and tried to draw outsiders to it.

'One afternoon there was a whisper that an old decrepit woman, living close by, had expressed a great wish to be present and hear the *bhajans*, and the word of glad tidings. U. jumped up, ran away, and in a few minutes returned, bearing on her back the aged woman, whose gratitude and delight knew no bounds.

'At last U. received the answer to her persevering prayers. With a face beaming with happiness, she told the news that her husband had not only given his consent to her baptism, but that he wished to be one with her in faith. He was greatly her inferior in intellect, but it was touching to see how patiently and lovingly she taught him. But now the mother arrived, and by her entreaties and threats soon won over the son, who had been en-

abled before to withstand the taunts and jeers of his associates. The old woman, not satisfied with this, left with the threat to return with the other son, and by his help carry U. away by force and beatings.

The poor wife begged to be baptized at once, and then her enemies might do with her what they liked. So the day was fixed, and her husband, who, freed from the dreaded presence of his mother, had become very penitent, was on the same day admitted as a catechumen. After some time the old dame did return, but alone, and much subdued, and on being questioned about her exploits, she answered: "My eldest son said of his brother, 'Let him become a Christian, there is no fear.'" And so we hope that, after patiently bearing her cross, U. experiences the truth of the word, that "when a man's ways please the Lord, He maketh even his enemies to be at peace with him." M. HŒRNLE.'

MISS DIXIE'S REPORT.

'At the little mission station, Batala, live a missionary trio: the "Basurg Miss Sahiba" (or the elder), the "Bari Miss Sahiba" (or great in comparison to small), and the "Choti Miss Sahiba" (or small). The latter has come to the conclusion that it is her duty to give an account of her work; and to avoid repeating the objectionable I, she adopts Choti. We are three in our work, and three degrees of both name, size, and importance, yet we maintain our unity, and work together as bees in a hive, each adding our mite to the great comb

'Choti, having completed her first year in her adopted country, has taken to her wings and commenced to fly; many months ago she attempted this feat, but with fettered wings; now she flies with comparative ease.

'There is a bright spot in the city called "The Star" (about twenty minutes' flight from the hive), which is a small dispensary. This was opened with prayer in November last by the Rev. H. U. Weitbrecht. Patients at present are received two days in the week, but when this is in print we hope that the days may have been increased to four. We have been receiving on an average about thirty patients a day; all have heard something of the Gospel, and some have had quiet conversations on religious subjects.

'The day of the opening of the 'Star,' a little incident occurred which illustrates the prejudice of the people. When medicine was being mixed for a young Mohammedan woman, she remarked,'The Mohammedansareknown to poison Christians through hatred of their religion; are you mixing poison for us?' She drank her medicine, and has often called since to see us, and laughs at the idea of ever having said anything so silly. Some patients come with ridiculous complaints. One woman is hot, another has eyes swollen through crying, another, totally blind, wishes her

old eyes to be replaced by new ones. One woman said she had a pain there, pointing to her heart, a pain of grief and sorrow. On asking her the cause of it, she said, her "Rangi—her only boy—had become a Christian, and ever since, when she thought of him, she had this pain." This gave Choti a good opportunity for speaking of the only One who can bind up the broken heart—who has said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." She listened to the story of the Cross, and left, saying, "I will often come to hear your words."

'Miss Rosie Singha, the daughter of the head-master of the boarding-school, kindly helps in compounding, and acts as an interpreter for all the Punjabi-speaking people. As she is desirous of winning her sisters to Christ, she is a great blessing and comfort. 'Choti is still able to visit some Zenanas, and she hopes in a short time to give two days in the week to village work. Will our friends at home pray that the "Star" may be a real guiding star, leading many to Bethlehem?

'The medical work has been the means of opening twelve new Zenanas, of which three belong to rather high-class families, who desire regular visits. When we are joined by a new Bible woman in March, we hope they

may be worked effectually.

'Among the many Christmas presents that *Choti* received, one was too large to carry away, so remained conveniently situated opposite the "Star." This present is a house, which we call *Mash'al*, or torch, given by a Mohammedan pupil for an indefinite period, to be used for any kind of mission-work we may think desirable.

'M. DIXIE.'

3. THE PUNJAB VILLAGE MISSION.

Work among the simple, hard-working village women of the Punjab, who are comparatively free from the trammels of caste and seclusion, which create the chief difficulties of work in the cities, has a special character of its own, and has met with special encouragement. Last year we published the news of a wave of blessing passing from village to village, until, in the course of a few weeks, more than a hundred persons were baptized (vol. vii. p. 273). The foundress of our Mission, Miss Clay, is still detained in England on account of her health. The three centres remain as before—Ajnala, Jandiala, and Narowal.

AJNALA.

Miss Hanbury and Miss Grimwood have carried on the work at this centre; and last autumn the staff was reinforced by the arrival of Miss Hobbs, whose hospital training as a nurse will, we trust, open the door to a fresh field of usefulness. Mr. and Mrs. Perkins, to whom Miss Grimwood refers in the following report, were mentioned in a private letter from Miss Clay, of which we published some extracts in our March-April Number, 1887, p. 102. This letter described the welcome given to them at Ajnala after Mr. Perkins had resigned Government service and become an honorary missionary of the C.M.S.

MISS GRIMWOOD'S REPORT.

' Jan. 25th, 1888.

'The Village Mission, which I love to think of as the handmaiden of the Lord Jesus Christ, may indeed this year sing a song of special thankfulness and praise—

"He hath regarded the lowliness of His handmaiden."

'The year began with the great sorrow of losing our beloved Leader and Mother of the Mission, Miss Clay, who, through sore trial and sickness, was obliged to go to England for a time, she hopes, however, ere long to return. This has cast a shadow more or less over us all through the year. Yet through the cloud there have been gleams of bright light; gracious tokens of God's acceptance of the sacrifice, which she has offered to him in founding this Mission, and which many other dear unknown friends have made in helping to support it. Our hearts are often deeply touched by the generous offerings laid at Christ's feet for this people by many English friends. If they have to us such a sweet savour of faith and love, how precious must they be to him who treasures up the remembrance of even a cup of cold water given in His Name!

'We particularly desire to return thanks for the many beautiful and useful things which have been sent during the past year for our largely increased Christian Church. The Kurtas which came in sufficient abundance for all, and gave such untold pleasure on Christmas Day, the English toys which even the big men coveted, not to speak of bright skirts, chadars, scarfs, most lovely dolls, and pieces Many homes have of warm stuff. been made very happy in the last month with little gifts, and I am sure if they could witness the delight a tiny doll can give even in a village, the

workers would feel repaid.

'But to continue the history of the year.-The earlier itinerations enabled us to visit the greater part of our district, and we concluded with two very successful days at a Hindu Mela, where old friends as well as new visited us from even the furthest corners of the Tehsil. We found it an excellent time for teaching and preaching. The people were so very ready to listen, and to have us among them. By pitching our tent in a well-chosen spot, we were enabled to sit in the doorway, and receive and speak to a stream of visitors from early morning till nightfall. Bright oleograph pictures were displayed on the subjects we spoke of, and a few simple medicines were a great attraction.

'The autumn itinerations were marked by the accompaniment of a beautiful magic lantern, the gift of several kind friends in England. By means of this we were able to give every third or fourth night a display of pictures on many of the chief events of the Bible, with accompanying explanations by Padri 1 Sadiq, who is excellent at this. A few pictures of English scenes and subjects, and two or three amusing slides, also added immensely to the attraction. Large gatherings listened with great interest from beginning to end, and we look upon this little instrument as, in its way, a silent missionary.

During these latter itinerations, we were again present at a large Mussulman Mela, at which Mr. and Mrs. Perkins met us. Our camps were simply divided by a well and some trees, so we were able to visit each other easily. Mrs. Perkins was most kind in helping us with the large crowds of women who gathered round us for two days. The number even exceeded the former Mela, and it was pleasant to hear a little party say, as they gathered about us very early the

second day, "Come, let us hear some more of what these people say; they teach us such beautiful, beautiful

things !"

'Mr. Perkins, with our *Padris* and band of singers and evangelists, were also most untiring in preaching. The latter, indeed, continued until three o'clock in the morning. It was impossible for any one to sleep, the noise was so tremendous, but one could pray—and I did. Many a one I heard steal into our evangelists' tent, after they had returned from the preaching, for a quiet, secret talk with them; and the conversation of the streams, which passed incessantly by our tents all night, was very frequently on the subject of the sermons.

'Our kind friends, Mr. and Mrs. Perkins, then accompanied us in a fortnight's journey all through the district where Christians now dwell, helping to strengthen, confirm, and teach these little ones in the knowledge of the true God and His Son

Iesus Christ.

'It was very pleasant amid the hardness of the Mussalmans and Hindus to come upon these little colonies of humble believers, who would come round us so trustingly to be taught.

'The villages in regular visitation now are almost all without exception friendly, and in many cases listening gladly to us, whilst some seem "not far from the Kingdom of God."

'The two heathen Boys' Schools, and two Girls' Schools, are going on fairly. The boys were examined on Easter Eve by Padri Sadiq, and showed a good elementary grasp of the Scriptures and Christian Truth. They all stayed the night with us, and joined us in the Easter Morning Service. They were again examined on Christmas Day, when their knowledge and interest in Scripture learning was so far in advance of the secular part of their education, that we found it necessary to admonish them not to forget to give the latter its due place. We have now arranged for them to pre-

pare for a Government examination. The Girls' School at Justerwal continues to thrive. The weekly Bibleclass has been carried on there as regularly as possible through the year—and the interest in these is unflagging. The brightest and most promising pupil, a dear young girl of eighteen, was married about six months ago to a young man in Lahore. We have many reasons to hope she is Christ's; and, strange to say, her husband turns out to be very friendly to Christianity, whilst his guardian, a Maulvie who lives close by them, has been listening to and reading the Scriptures earnestly for some time, and a week or so since publicly confessed himself a Christian. Have we not good reason to believe and hope the Lord will open the door of salvation to this dear child, whom we have loved and watched with such interest for more than two years?

'Whitsunday saw the first large ingathering of Mihtar converts, when over 50 were baptized in our little church. From that time we have had the joy of receiving many more such into Christ's Church, till we now number over 400 on the baptismal register. Need we say how greatly we want, beyond all other help, the earnest prevailing prayers of the saints for a great blessing on this little band, that they may be built up and stablished

in their most holy faith?

'In June the Punjab Committee permitted Padri Dinanath, of the Lahore Divinity College, to come and undertake the work of teaching these people. He had himself offered to spend his vacation in this work, and a better teacher they could not have had. A class of suitable men of spirituality, and of some standing among their caste, were chosen, and these have been under instruction for six months. A week ago we had a very solemn and interesting Consecration Service for them. They were then sent forth to preach, their wives and families being settled in villages at different points in the Tehsil. They will now be under the care and visita-

tion of Padri Sadiq.

'Some of these Evangelist's children are left with us to be brought up here under Christian influence. We trust, by keeping them under regular teaching, they may, by God's grace, become great means of blessing to their people, and in many cases able to conduct small village schools.

'The boys have a very nice young Christian master, and the girls are in charge of the wife of our undergardener, both of whom were baptized seven months ago, whilst their teaching is managed amongst us. Our two Padri's wives have been kind in helping with this useful work, by each taking an hour with them—one for a Scripture class, and one for a working class. Scripture, reading, writing, and work is all we attempt at present.

The medical work has its place in the labours of the year, and, through its ministrations to the body, many a door has been opened to the soul. We might relate many interesting incidents, but space prevents. There have been a good many in-patients also, many of the higher classes having by no means disdained to avail themselves of its assistance. We even had the wives of two Sikh Lambardars from different villages, who are almost as particular as Hindus about eating and drinking.

'During an itineration I visited a village from whence one of these came. when I was received with the warmest delight by the old Lambardar, and the whole village in consequence. They had evidently been impressed whilst with us, and had not forgotten to speak of all they had heard to their people.

'În addition to many blessings we have received, we must add that of a third fellow-worker and sister. Miss Hobbs is now mastering the language, but she is already very helpful in many ways, and we look forward to her be-

coming a great blessing.

'Shall we not, as we look back, join with the Psalmist in exclaiming: "I will praise Thy Name because of Thy loving-kindness, and truth, for Thou hast magnified Thy Name and Thy Word above all things " (Ps. cxxxviii. 2, P.-B. version)? Then, with a heart filled with praise for the past, and with God's Promise Roll in our hands for the future, we may go forth into our fourth year of missionary life with the comforting assurance of His Word: "I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord."-Ezek. xxix. 21.

E. ROSE GRIMWOOD.

JANDIALA.

Since Miss Cooper was transferred from this centre of the Punjab Village Mission to the Alexandra School, Miss Parslee and Miss Pengellev have divided the work. Whilst greatly regretting the unavoidable reduction in our staff, we may take comfort from the welcome news of the firstfruits of the Jandiala villages being gathered in through the instrumentality of our missions.

MISS PARSLEE'S REPORT.

'A report of Village Mission work can be little more than a string of anecdotes of the villad people, for as "a straw best shows which way the

wind blows," so little incidents in our daily intercourse with them, the way in which they listen to our message, their increasing friendliness or the reverse, are, perhaps, the best indica-

tions of progress.

'Our work naturally divides itself into the three branches of itinerationwork in and around Jandiala and Schools. With regard to itineration, there has not, perhaps, been quite as much done as in former years, owing partly to ill-health, and partly to Miss Cooper's transference to Amritsar, which has left us very short-handed; but we have visited altogether two hundred and eighteen villages, beyond our usual sphere of work. Miss Cooper was with us in the early part of the year, and she and Miss Pengelley went out with tents early in February, and had an encouraging tour. On the 25th Miss Pengelley and I changed places, and I joined Miss Cooper at Boperai. The people there know us and are most friendly, some of the women embraced us in true Punjabi fashion, and brought us offerings of milk and sugar. Any of their houses are open to us, and they are all pleased to listen.

'Leaving old ground, we visited a great many altogether new villages, and soon found the difference, as in many places they are at first inclined to be suspicious. If "variety is charming," we certainly had enough to content us in our reception at these different places. I copy from my journal a few notes of some of these

villages :-

'Athwol.—A young woman made herself intensely disagreeable. It was vain for me to try and speak, she would not let me get in a word edgeways. She said that she knew all about us, that all we told the people was a lie, that Christ was a Mussalman, and all Christians were low-caste people, with many other equally flattering remarks. Biullar Hans.—Women friendly; men opposed, and told the women we only did it to get our living.

'Latchpur.—A large important-looking walled village. Two or three men sitting outside—very uncivil—would

not allow our servant to go in with us, as they said it was a purdah village, and we were obliged to go away. Nawanpura.—All very friendly. Had two large and interesting gatherings. Raepur.—Not allowed to go in. Men offered us a seat if we would remain outside and talk to them, which we declined. Gill.—Overflowing meetings.

'One day Miss Cooper and I had, as usual, settled beforehand what villages we would visit during the day, and a large one called Bhilowal fell to my share. It happened, however, that Miss Cooper's road led straight through it, and she, thinking that it possibly might be out of my way, tried to effect an entrance, but the Lambardars refused to allow her to do so, and she went away. In the meantime I arrived at the opposite side of the village, and, knowing nothing of what had happened, sent for the Chaukidar, and told him to take me to one of the Lambardar's houses which he accordingly did. I had a grand meeting, and got safely away before the authorities could have heard of my presence. It was well for me, perhaps, that I had not time to stay longer, or I should have run the risk of being ignominiously turned out.

'Miss Pengelley and I went for another itineration in November with Mr. and Mrs. Perkins over old ground.

'The friendliness of the people was, in nearly every village, most marked. We were delighted to find that the women were beginning to remember something of our message, and, in many instances, could repeat a few lines of a favourite bhajan, and greeted us with it immediately on our arrival. I was much touched by the eagerness of the women in a new house I visited. There had been several deaths in the family during the year, and they were all very sad. I began to speak to them of the Resurrection; they only shook their heads in a hopeless way, and said it was impossible. But when I said that God had told us all about it in our book, one woman cried eagerly, "Oh, have you that book with you?" and begged me to read it, telling the others to be quiet and listen. Afterwards I found to my surprise that a young woman present could read'a'little Gurmukhi, so I gave her a Gospel, and one of the others said if she would read it aloud, she would listen every day.

'I could multiply anecdotes about the people, but space is limited, so I must pass on to work in our im-

mediate neighbourhood.

'In the villages round Jandiala, the women are making decided progress. Many are able to explain a number of Bible pictures, and can sing one or two bhajans. In Christmas week over a hundred of them came to our house to see the magic lantern, and afterwards sang a hymn, and partook of sweetmeats and walnuts. It shows an immense increase of confidence and affection that they are willing to come and visit us in this way, and we felt very thankful to hear them joining so heartily in the singing, and explaining the various Scripture slides.

'An old faqir, a religious teacher among the Sikhs, who was baptized in July, was the firstfruits unto God from the Jandiala villages. He became a Christian through reading a Gospel which Miss Pengelley gave him, and listening to her when she read and explained it to his wife. He has had to endure a good deal of persecution.

but he has truly received the Gospel as a little child, and is daily growing in grace. We now ask the prayers of the Lord's people in England that his wife and children may also be led to accept the truth as it is in Jesus, and may be delivered from the fear of man, which seems to be at present keeping them back.

'A woman with her children was brought to me in the summer by her brother, with the request that we would take her and teach her, as she wished to be a Christian. Miss Wauton kindly received her at her Convert's Home, and I hope that, in course of time, she and her children will be baptized.

'The school-work is fairly encouraging. During the past year we have had three girls' and four boys' schools, and this month we have opened a fourth girls' school in one of the villages. The total number of scholars has been sixty-four girls and a hundred

and one boys.

'We desire once more to send our warmest thanks to the kind friends at home, who have helped us so materially this Christmas by sending us such a large box of prizes, and also to the ladies of the Paddington Association for supporting one of the schools. All the presents were of a most useful description, and were greatly appreciated by the children and their mothers.

A. PARSLEE.'

NAROWAL.

Many home workers who made Miss Catchpool's acquaintance during her short furlough last year will be interested to hear of the almost royal reception with which her Punjabi friends greeted her when she returned to 'he work which she shares with Miss Mary A. Reuther.

MISS CATCHPOOL'S REPORT.

During the winter of 1886-87 we de short itinerations, visiting the ages all over the Narowal *Tehsil* as as possible, but always returning

for Mondays and Fridays that Miss Reuther might attend to her dispensary. The work in many ways seemed very promising; there was a friendly spirit in all the villages, and more

attention than formerly.

I was absent from my post on furlough from March to November 1887. I felt very unwilling to leave, but Miss Cooper having kindly consented to take my place, my departure was fixed for March 17th last year. We asked all the Christians to come to our house for tea the evening of the 16th. When they were assembled, and after a hymn had been sung, to my great surprise a nice little address was read, and a phulkari, a pair of native shoes, a work-box, and a Bible were all presented to me as parting gifts. It was very kind of them; for though I had been five and a half years in the Village Mission, I had only lived in Narowal a year and a half. The departure next day was not easy; differences of race and character may be great, yet one becomes very strongly attached to those amongst whom one lives and works.

'The return on November 8th was much more cheerful. I drove up to the house to the sounds of the National Anthem played by the brass band of the town, and a group of Christians received me in the verandah. Others came to welcome me in the afternoon. and we had a feast of sweetmeats and tea, given by our Christian bearer and his wife. Later on the house was illuminated with numbers of little lamps; fireworks were let off, and four fire balloons sailed up till they looked like moving stars. There were feasts at two of the Christians' houses in the town the two following evenings, and a white pashmina chaddar was given me. This joyful welcome was a great contrast to my arrival here two years before, when the house had been newly built. Then my first business was to unpack and arrange the furniture.

The weather in November is charming for itinerations, and we were soon out in camp, returning for the Monday and Friday dispensary work as last year. In this way seventy-seven villages have been reached

by itinerations, and seventy-four from Narowal during the year. To both Miss Reuther and myself it appeared that the people this autumn were either more ready to listen or more strong in their opposition. This we must expect as the knowledge of the Gospel increases, and, very probably before long, instead of going to every village as we have done hitherto, we may have to devote our time to the places where we have earnest listeners.

'Mrs. Fakhr-ud-din visits in Narowal as formerly. On Christmas Day a woman whom she had been instructing was baptized with her husband

and father.

after the New Year.

'The season was not "Merrie" this year; a few days before Christmas Day, one of the little Christian band, a young convert who was only baptized last April, died after about a fortnight's illness; so, except a feast given by Mr. Bateman to the baptized Chuhras from the villages, we put off the usual festivities of the season until

'The girls' school has picked up again since the cold weather began. The children were much encouraged by the nice rewards of dolls and kurtas given me through Miss Cockle. During the summer, the fact of some young men of the town becoming Christians, and also the want of superintendence during the greater part of my absence in England, were hindrances to the children making much progress in their studies.

'During last winter and this I have visited the village of Kotli, week by week, to teach the Chuhri girls and women. About twelve children are in my class; they are certainly making progress, but we do not see the desire for spiritual things that we long for.

'In Narowal there are men and women who know and love the truth, and who seem on the point of deciding between two opinions. We cannot write about them—God knows their hearts. But we would ask our friends

in England to pray with us that they may have grace to withstand the temptations of the world, the flesh, and the devil. Those who have not lived in a heathen land can hardly conceive the awful force of such temptations in this country. The associations of a lifetime, family ties and interests, the

love of ease, all these form a chain which nothing but the power of God can break; and it is nothing less than a miracle when the strong one is overcome and the poor victims of his tyranny set free.

'F. M. CATCHPOOL.

'NAROWAL, February 1st, 1888.'

MISS MARY A. REUTHER'S REPORT.

'Zenana-work at Narowal cannot be done according to rules and timetables. We are obliged to suit the irregular ways of the people, and work as we have opportunity; and, thank God, the opportunities are many.

'This is true of the medical as well as of the evangelistic work. As last year, the little dispensary for women and children in the town is open every Monday, Wednesday, and Friday; but at some times only two or three women come, and at others so many attend as to keep me busy the whole I can scarcely ever speak of Christ to a number of women together before giving them medicines, which is the rule in many dispensaries; they drop in by twos and threes, so making the work more individual. I very often read them the text on one of Mrs. Grimke's cards, which are given them as tickets, and this forms the starting-point of a conversation. Some young woman may notice one of the Scripture pictures on the wall, most often one representing the woman who had suffered for twelve years, kneeling before Christ; and I explain it, and tell of Him who heals the soul as well as the body. Some listen very willingly, others only just endure being spoken to about Christ; while others again get up and go away as soon as the Saviour's name is mentioned.

Many women seem as if they could not remember the proper dispensary days and hours, and will come to our bungalow and wait about for me, and these are attended to when we come in from our work in the afternoon. When we itinerate, many women come to our

tent in the afternoon for medicines, sometimes in such numbers that they keep me busily occupied with them for two or three hours. On these occasions it is very difficult to get their attention to what we try to tell them about God; they are so full of curiosity about us and our tent, and some are also very eager to get medicine.

One afternoon a woman asked for some medicine for her husband; but I refused, saying that I did not doctor men. Presently she came back to me, saying she wanted the same medicine for herself. I recognised her, and as she persisted in begging for it, I at last gave it to her, but insisted on her taking it then and there in my presence; so she was obliged to drink it up herself instead of her husband.

'Last cold weather we used occasionally to visit some of the more distant villages, taking the medicine-chest with us; and while I gave medicine to one group of women, Miss Catchpool would speak to another about Christ. After Miss Catchpool left for England in March, Miss Cooper very kindly went with me on these occasions, until the end of May. Then Miss Dixie of Batala kindly stayed with me, until I left for the hills about the middle of July.

'Mrs. Maidment, who was formerly matron at the Amritsar Girls' Orphanage, is still with me, and is a great help in compounding and taking care of the dispensary. There is also another Christian woman who comes to the dispensary to help me in speaking to the patients. The number of patients seen at the dispensary, or here at our

bungalow, during the past year is 1631, besides others of whom no record has been kept. Many visits have also been paid to private houses in a medical capacity, both in the town and in some of the villages round.

'MARY A. REUTHER.

'NAROWAL, Jan. 31st, 1888.'

JALANDAR.

In addition to our work in this city, which is chiefly described by Miss Krapf, extensive village work is carried on in the neighbourhood by means of itinerations. Of this department Miss Tylor gives a very full and bright account.

MISS KRAPF'S REPORT.

'How thankful we ought to be for the privilege of being God's ambassadors to intreat the wanderers to be reconciled to Him! In some hearts the loving call finds a response, and they are trusting in Christ as their Saviour. I hope that God will show them, too, that as He has done so much for them, they ought to leave all for Him. In some instances great obstacles are in the way, which make it almost impossible for them at present to belong outwardly to Christ's fold.

'One dear girl would be quite willing to take up the Cross, as she loves Christ dearly, in fact she bears many a taunt from her family, who regard her as a Christian. Her father not long ago said to a recently baptized relative, "If you were mine I would cut you into pieces"; his bigotry may be imagined. Her brother only this week took away The Pilgrim's Progress, which she is so fond of reading, promising to give it back to her if she said Christianity was false. She told me this in great distress, adding, "I shall never do this." As her mother not long ago had a curious dream, while on a visit, about my taking her daughter away, she hurried home. We are watched suspiciously. Whenever I see this girl she begs me earnestly to pray for her. The other day she said, with a happy smile, "Christ is always near me, I will gladly suffer for Him."

'A most interesting old blind man, who knows the whole Quran by heart, drinks in eagerly the message of God's love. He comes to me for instruction.

as he is evidently dissatisfied with his own religion. The way in which we bring our petitions to our Heavenly Father greatly struck him as something new; when I said that he might have the same privilege, he did not

think it possible. 'Two women, of whom I spoke in my last report, are still coming regularly every Sunday to receive Bible instruction, and they listen with the same real attention as before (see vol. vii. p. 157). They are almost on the Lord's side, and I often tell them that they ought to leave their sinking ship entirely and come into the lifeboat. One answers, "By degrees I shall surely come out." But we all know the danger of delay. The husband of the other has been to see me several times. On my pointing out the errors of his religion he showed great interest; but he has not leisure to come often. My chief work is the schools, which are still eight in number. I might have increased them, but would not attempt more than I could thoroughly superintend, for the teachers are so inefficient. Now, with the prospect of another European helper, I hope to begin some new schools. I have also taken up several of Miss Tylor's Zenanas, as she had too many with her extensive village work. At the present moment she is without any helper, as her Bible-woman has had a very narrow escape from being burnt to death. Though still in bed, she is out of danger

'We are glad to report plenty of

openings in the Zenanas; the old dread of us is steadily vanishing.

'Last year we had a very encouraging stay in Katarpur, where the most distant of my schools is situated. Several most interesting women live there, especially a Rani, the widow of a reader of the Grunth (Sikhs' religious book), and another woman who is an inquirer. From Katarpur, we visited nineteen villages, not a few at considerable distance, where the people welcomed us gladly, and though hearing the Gospel for the very first time, showed by their intelligent remarks that they took in something at any rate.

'The members of my schools have somewhat increased in spite of the many Government and two American Mission Schools in this place, and there are now twenty-four female children under Christian influence. Considering the many interruptions which one has to put up with, I think the girls have got on fairly well with their lessons, and most of them are really eager to make progress. One bright girl sat up reading till 12 o'clock at night; a rare thing among school pupils. I found this out by seeing her book somewhat burnt.

It is amusing to see a goodly number of little mites of eight or nine years of age read the Second Government Books with facility, and to hear them recite the 100 verses of the textbook with great importance and delight. They love repeating their hymns and bhajans at home and in the gallis; indeed the parents became alarmed and asked the teacher to stop it. The older girls read Barth's Bible

Stories together with the Government books, whilst the highest class, among whom are several women with babies in their arms, read the Gospels, geography, Indian history. They are going to read some book, such as Mizan ul Haqq to show them the errors of their own religion of which they seldom know much.

About a month ago the yearly prize-giving,--always the "red-letter day" in the annals of the school,—took place with considerable éclat. The city scholars assembled in one place, decorated for the occasion. In the midst of the court stood a big cart. covered with gold paper, white rose garlands and flags, drawn by two children dressed up as fairies. The prizes, which the cart contained, were very kindly given away by Mrs. Gordon Young, after some hymn-singing and a little examination. Mrs. Gordon Young and Mrs. Harcourt showed great interest in the work and gave some material help towards the schools. Other ladies of the station were also present.

'There would be plenty more to say about the many opportunities, encouragements, and discouragements in the work here, but I will not weary my readers, but only beg them earnestly to hold up their hands in prayer for Jalandar, that to us may be given much bodily and spiritual strength, wisdom, and patience, and that at the Lord's coming many precious souls may be gathered into His heavenly garner.

JOHANNA KRAPF.

'JALANDAR, February 4th, 1888.'

MISS TYLOR'S REPORT.

'I think we may thankfully report progress at Jalandar during the past year. That there is a movement towards better things in the Punjab is perfectly true, and this city and its surrounding villages are sharing in it. Though the people are not exactly "casting their idols to the moles and

to the bats," yet they are certainly losing faith in them, and they often confess that they are useless. Though this may be only a confession of the lips and not of the heart, yet it is encouraging to find that the truths of the Gospel are gradually undermining the false faiths of the country.

'Perhaps this may be more true of the Hindus than of the Mohammedans; for, as far as my small experience goes, most of the latter continue to believe in their prophet, and their hearts are so hard and impenetrable that it is most difficult to make any impression upon them. This is especially the case with those who are of higher caste and better education than the rest. These almost invariably deny the Divinity of Christ, while the poorer and more ignorant village women have not sufficient knowledge to recognise that this belief saps the very foundation of their faith, and many readily admit that Christ is the Son of God.

'In some of the villages we are most willingly received, and are requested to come again. The women often come in crowds, and in one place they were anxious that we should

stay for the night.

'Lest I should give a too brightlycoloured account of work at this station, I will copy a few extracts from my journal for last year, showing the dark as well as the bright side of the picture.

'Feb. 15th.—I visited the mother of the teacher in the Government School in Sheik basti (village), whose sister is one of the hardest-looking Mohammedans I ever saw. It was smooth sailing while the Bible-woman read the story of Joseph, but when we began to show them pictures of Christ, and told them He was our Saviour and Mediator, then there was quite an uproar and cries of " Tauba" (meaning "Repent"). They would not believe or hear that He was the Son of God. "God is one," they said, "and He cannot be Three-neither is Christ our Mediator ; He is only a Prophet."

'In the midst of this hot discussion half of a heavy wooden door fell down upon the bed on which we were seated, and almost on the Bible-woman's head. This greatly amused the women, and they said that as we had

been speaking lies, and saying Christ was the Son of God, this was a judg-

ment upon us.

'At the next village, which we had never visited before, we had a large concourse of people. I was greatly amused to hear two old crones say to one another: "Is it a man or a woman sitting there?" A third came and looked in my face, and asked, "Are you a man?" They seemed satisfied when I took off my hat and told them

I was not a Sahib.

"March 17th.—Visited the village of Baraua, where the women were exceedingly quiet, and glad to see us, especially the lambardar's wife, who thanked us most gratefully for coming. One poor old "mother" was led in, quite blind from much weeping for husband and children, who had all died. She listened attentively as the Bible-woman explained the verses we had sung about the "Better Land," where there is no more sorrow, and where God shall wipe away all tears from our eyes.

'March' 22d.—At the village of Naugal, a man came out directly we stopped, with a Gurumuki Bible in his hand, and informed me that he was a Christian, and had been baptized three years ago. He then opened the Bible at Matthew v., and read in a monotonous voice till we left the carriage for the lambardar's house, where some of the women were greatly

interested.

'April 18th.—At Badshahpur only a few women assembled, and one or two were attentive, but I think they were more interested in me and my belongings than in our message. One asked whether the Bible-woman was my sister, and another pulled my ears, and wanted to know why I did not wear ear-rings; a third took hold of my watch-chain, so I took out my watch and held it to their ears; one old woman was exceedingly astonished, and exclaimed, "Why, it speaks!" and another shut her eyes and was lost in amazement, while a child was

so much frightened at it that she screamed each time it came near her.

'Jandu Singha, May 2d.—Here there was a small audience, and only one or two cared to listen. While we were outside trying to talk, such a horrible dust-storm came on that we were obliged to shut our mouths and eyes. We proceeded to the next village, but like the people in the parable, they made an excuse, and said they had no time to hear, as there were two wed-

dings going on.

'Oct. 5th.—To-day I visited Taipur, where I saw a dear old woman named Chandkoi, who remembered my having written her name down in another village, months before, because she had listened so well. There was a small company, but several, like her, were very attentive. At first they were much interested in examining my dress, and in hearing that it was made in England by machinery. Ιt was delightful to hear old Chandkoi trying to join in the singing of the hymn, and asking for another when the first was finished.

'Oct. 10th.—At Kambra the people listened with so little interest that we came away before long. A roughlooking man demanded an Old Testament, which I did not possess—only a copy of Daniel. He refused this, rudely throwing it on the ground; but afterwards he came to the carriage with a Fakir, who seemed quite eager to obtain a book, and I gave them both some text-cards as well. As we emerged from the village the Biblewoman pointed out to me a dead body being carried away for burial, and I thought, "How true a type of the dead souls within!" and the 37th chapter of Ezekiel came to my mind, with the question, "Can these dry bones live?"

'Nov. 15th.—It was quite a pleasure to visit the village of Jandu Singha to-day, the women came in so readily and listened beautifully. I was telling them of Christ coming to save the whole world, and one woman laid her and on the head of another, and on

that of her little child, indicating that He came to save *them*. They all seemed to understand this thought, and to comprehend the work of the Saviour.

"Dec. 14th.—To-day I visited a Zenana in the city for the first time: the bibr's husband is a doctor in Cashmere. She had evidently heard of Christ, and was delightfully ready to take in the whole story, and tried to understand every word, asking over again if she did not comprehend at first. She quite groaned when I showed her a picture of the Crucifixion, and exclaimed, "How much He must have suffered!" Then she pointed out the figures in the picture with the greatest readiness—"That is Mary, His mother, and there is Christ, and the two thieves," etc.

'A few days after I saw her again. She stood before me and repeated correctly everything I had told her in my former visit. Her memory was really wonderful, and she seemed to understand perfectly why Christ had come into the world. I then read her the Parable of the Prodigal Son, and before I had finished she exclaimed, "That father is like God: He forgives our sins; the sins of every one, you and me," etc. She seemed pleased to think how well she remembered, and looked at me several times, saying, "Are you pleased?"

'The next time she said she counted the days to my coming, and would scarcely let me go. I hardly expected she would recollect the parable, but she sat down before me and said, "Let me first tell you this." And then she poured out the story in a loud voice, with scarcely a mistake in any particular. She says we must come at least four times a week, and then she will repent and believe, but she cannot unless we do. Her husband, who has two months' holiday, and is often present, seems also to be in an inquiring state of mind, and a good deal interested in the Bible-lessons.

He rather surprised me by asking, "If I repent, when shall I see the result?" I hear that he has purchased all the Gospels from the Christian colporteur, and as he and his wife can both read well, they will, I hope, make

rapid progress; and I would ask prayer both for the man and his wife, that they may come out on the Lord's side as good soldiers of Christ Jesus. ' JOSEPHINE TYLOR.

' JALANDAR CITY, Jan. 28th, 1888.'

An Appeal from Sukkur.

E publish the following letter from the Rev. A. W. Cotton (C.M.S.), to the Rev. Robert Clark, in the earnest hope that it may meet the prayerful consideration of our readers, as unless largely increased funds are sent in to the Society, it will be impossible for their Committee to open a new station.

'I wish to follow up the resolution of the Sindh Conference respecting Zenana workers for Sukkur, by making a definite application that two ladies may be sent next cold weather, one of whom should have a good knowledge of medicine. Sukkur is situated on the banks of the Indus, and is a North-Western Railway centre. Consequently its population and commerce are steadily increasing. Its central position makes it the most important town of Upper Sindh. The other chief towns of Upper Sindh, such as Shikarpur, Jacobabad, and Larkana can be easily visited from Sukkur, as the railway journey to the most distant of these stations only takes three hours.

'It ought to be remembered that Shikarpur is a town of about 70,000 inhabitants, of whom about 40,000 are women. Indeed, it is a common saying in Shikarpur that when a man walks in the bazaar he sees six women to one man. Sukkur is within easy distance of Shikarpur. It has an English-speaking population of about 400. It also has a church, and its climate is the best of any town in Upper Sindh. There are also more special reasons why lady-workers should come to Sukkur, and come

quickly :-

'1. It is the sincere desire of both Europeans and natives that Christian work amongst the native women may be begun at once. Several European ladies are ready to give their sympathy and their money to this work.

'Native gentlemen also would come forward with help when they saw ladies actually at work amongst their wives and daughters. Only a few weeks ago a leading native gentleman of Suk-kur said to me: "The work amongst the women is most important. You must reach us through our wives and our daughters. At present they try to undo all that you strive to do. When becoming a Christian does not mean a broken home and a taunting wife, you will see rapid progress towards Christianity in Sindh. If you can't take away the cross, you can make it lighter by striving to raise our women." Indeed, this conviction is so strong that the Sukkur Literary Association, numbering about 50 English-speaking native gentlemen, requested the Civil Surgeon to give them a lecture on Women's work in Upper Sindh, and the urgent need of medical ladies in Sukkur and its districts.

'2. Mrs. de Cruz, a very earnest worker, has been visiting twenty-one houses in Sukkur for more than eigh-

teen months, and she meets with the greatest encouragement. She says that houses lie open to her on all sides, but she cannot undertake to visit them. Mrs. de Cruz has a young family of nine children, and she feels that they now require her whole attention. than once she has sent in her resignation on account of her large family, but has hitherto been persuaded to hold on in the hope that European ladies may come to Sukkur during the next cold season. She now tells me that it grieves her to have to say that although she could assist European ladies, yet she cannot be responsible for the whole work after next Decem-If, therefore, lady-workers do not quickly come to Sukkur, the work amongst the women, which the late Rev. G. Shirt with much difficulty got Mrs. de Cruz to start, will be stopped for want of female workers to carry it on. And this will be some more dust which the Hindus and Mohammedans will be able to throw in our faces.

'3. Miss K. Shaw, a young European lady, is now in training for Zenana work at Allahabad. At the

completion of her two years' course she has promised to come to Sukkur to work amongst the women of Upper Sindh.

'4. A comfortable house could be found in Sukkur for two ladies to live together. In the event of only one lady coming, I fancy suitable lodgings could be secured in a desirable family. I trust the C.E.Z.M.S. will see their way clear to send two ladies to Sukkur next cold season, one of whom is a medical lady.

'Help, and speedy help, is needed. It may be now or never. Hitherto Sindh has been worked altogether by the C.E.Z.M.S. But there have been one or two warnings, that if that Society does not go forward in Sindh, some other Society will step forward and fill the gap. Already the Methodist Episcopal Church is bemoaning the lack of spiritual workers in Upper Sindh, and has appealed for volunteers. I feel that, by hook or by crook, ladies must be at work amongst the women of Upper Sindh this year.—With best wishes, believe me, very sincerely yours, A. W. COTTON.'

Home Items.



HE Annual Meeting will be held (D.v.) at the Princes Hall, 189 Piccadilly, on Friday, May 4th. The chair will be taken at eleven o'clock A.M. by Sir Rivers Thompson. The Revs. F.

E. Wigram, G. S. Karney, and Sir Emilius Lawrie will be among the speakers.

The Annual Sermon will be preached in St. James's Church, Paddington (by the kind permission of the Rev. Walter Abbott), by the Right Rev. the Bishop of Waiapu, on Ascension Day, May 10th. Divine Service will commence at eleven o'clock.

2. Extracts of proceedings of the Committee, 7th March 1888:—Reported arrangement for transfer of Society's House from Maresfield Gardens to Manor House, Leigh Road, Highbury, N.

Read letter from the Right Rev. Bishop Moule, dated *Hangchow*, 13th January; from Archdeacon Moule, Shanghai, 17th January, showing

the great needs and the promising fields open, especially at Shanghai. (See extracts from the letters at pp. 163, 164).

Read letter from Miss Weitbrecht acknowledging the resolution of sympathy from the Committee.

Miss F. Butler was introduced to the Committee; the Instructions to her were read by the Vice-Chairman, and she was addressed by the Rev. T. R. Wade, from Amritsar, and commended to God in prayer by him.

Resolved to grant Rs.300 for purchase of a conveyance, and Rs.35 monthly for two Bible-women to itinerate with Archdeacon and Mrs. Caley in Travancore and Cochin.

Considered the subject of a House for our workers at Burdwan, and resolved that, if the site can be obtained from the Church Missionary Society, and the funds be raised for the house, it be undertaken, and in the meantime plans and specifications be obtained, and contributions invited for it as a memorial of Mr. and Mrs. Weitbrecht (see p. 117).

3. A general Conference on Foreign Missions is arranged to take place in London from the 9th to the 19th of June. President, the Right Hon. the Earl of Aberdeen; Chairman of Committees, Edward B. Underhill, Esq., LL.D. The Sessions will be held on week-days, exclusive of Saturdays, in different roomsat Exeter Hall simultaneously, in the mornings and afternoons; and in the evenings, Missionary meetings of a popular character will be held in the Great Hall, and in Halls in other parts of London. The programme gives subjects and questions for discussion of interest to all who care for Foreign Missions, and includes 'Women's Work in the Mission Field.' The Committee have secured the appointment of ninety-five delegates by forty-eight Missionary Societies (including our own) in this country, and have solicited a similar appointment by as many as possible of those Societies in the United States, the British Colonies, and the Continent of Europe, who are in sympathy with the movement.

Correspondence regarding this Conference is to be sent to the Rev. James Johnston, Secretary, Bible House, 146 Queen Victoria Street, E.C.

4. The C.E.Z.M.S. Daybreak Workers' Union has already enrolled 116 members in London, and 196 members in the country. The Secretaries desire to call the especial attention of readers of *India's Women* to the fact that this Union consists of Members and Associates.

Young people of all classes who are willing to work in any way for the Society, are enrolled as Members, and wherever possible, formed into local bands.

Clergymen and heads of schools, parents and all who have any influence over the young, are invited to join as Associates, and to communicate with the Hon. Secretaries of the Central Band, who will gladly give any desired information as to the objects and methods of the Union.

For London.—Hon. ALICE RICE, 112 Queen's Gate, S.W.

For the country.—Miss Hooper, 29 St. George's Road, Kilburn, London, N. W.

Subject for D. W. U. Essay Competition.—'The Social Life of the Hindus: Past and Present.'

Books suggested for reference:—Trident, Crescent, and Cross—Vaughan; Religious Life and Thought—Sir M. Williams; In the Himalayas—C. F. Gordon Cumming.

All Essays to be sent to MISS INNES, 36 Denning Road, Hampstead, before October.

Two Prizes are offered; one for competitors over, and one for those under, 18 years of age.

5. We have to record with deep regret the loss of our valued fellow-worker, Miss Agnes Clowes, Association Secretary for Essex. She entered 'into the joy of her Lord' on March 14th, after a short illness at a friend's house in London, having left her home on March 1st, little thinking she would never return. She had come up to give an Address, with the Dissolving Views, at Seawardstone, on the work of our Mission. This was her last active work for the spread of the Master's Kingdom. On the Sunday previous she had given an address to a Boys' Sunday School in Ipswich on C.M.S. work in China.

Her interest in the Missionary cause was lifelong, and seemed to come to her by inheritance, for she was grand-daughter of the Rev. Josiah Pratt. Filled with deep concern for souls, she delighted to spend and be spent for the spread of the Gospel at home and abroad. Her loss is truly and widely mourned, and those who knew most of the value of her work in our ranks, realise fully the gap that is left, and ask for earnest prayer that our gracious God may raise up one as her successor imbued by the Holy Spirit with the same mind and power.

6. We gratefully acknowledge a grant of thirty-two photographs from the London Stereoscopic Company. It is only possible to realise faintly the pleasure that pictures impart to many Eastern women, whose power to appreciate beauty is so much greater than their means to exercise it. The exclamations of some Zenana pupils, on being conveyed, carefully muffled

up, to the simply-furnished room of some of our missionaries, 'Can Heaven really be more beautiful than this?'—gives some idea of the utter barrenness of the places where they spend their lives.

The enjoyment our missionaries find in presents from the outside world may be guessed by the following quotation from Mrs. Kearns's report, thanking the donors of a box of work to be sold for the Mission at Tinnevelly: 'The sight of the pretty things is alone a treat for us, so shut away from shop windows and their novelties.'

- 7. A Conference of C.E.Z.M.S. Association Secretaries will be held between the 9th and 19th of June.
- 8. Miss F. J. Butler sailed for Kashmir to open a Medical Mission at Srinagur on March 15th.

The following missionaries have returned, or are returning home on furlough:—Miss Wallinger and Miss Ling from Ootacamund; Mrs. Kearns, from North Tinnevelly; Miss Askwith, from Palamcottah; Miss Wauton, from Amritsar; Miss Gore, from Burdwan; Miss Pantin, from Barrackpore; the Misses Daeuble, from Jabalpur.

- 9. Painting Union.—Subject for May-June:—'Hen and Chickens,' to illustrate St. Matt. xxiii. 37.
- 10. Our Working Parties.—Friends will kindly observe change of address of the Society's House. Communications regarding Working Parties, and all parcels, etc., should be sent to Manor House, Leigh Road, Highbury, N.

It is very important to mark every package outside with the name of place from which it is sent.

Foreign Etems.

NORTH INDIA MISSIONS.

Our Clerical Secretary in Bengal.

Any of our readers who may have seen news of the Special Winter Mission in the C.M.S. *Intelligencer* will welcome the following extracts from Mr. Karney's private letters home. It was announced that he had been taken ill while alone in a remote village in North Tinnevelly, thirty miles from any European; but he had managed, after a few days, to make his way to Madura. On finishing his Tinnevelly work, Mr. Karney sailed

for Calcutta to visit the C.M.S. and C.E.Z.M.S. stations in North India and the Punjab; he writes from Barrackpore:—

'Last Sunday, Feb. 19th, I had a day in Calcutta, which taxed my renewed strength to the utmost, but, by God's blessing, I stood the test well. I had two sermons, and two Bibleclasses of an hour each. On Monday I went to see the principal centre of Mohammedan work, in the neighbourhood of the King of Oudh's Palace at Garden Reach, on the Hooghly, some five or six miles below Calcutta. On Tuesday I started very early for Krishnagur, and after a journey of about sixty miles by railway, almost due north, I was met by Miss Thorp and Miss Collisson, and drove with them to the station, of which, since my boyhood, I had heard so much. It was, in fact, my first experience of Bengal scenery and life. The greenness of the country, and the amount and beauty of the foliage surprised me. The houses, with the very neat and pretty thatching, pleased me. quality of the agriculture is in advance of the South, and the hideous heathen marks, wherewith in the South the Hindus disfigure their foreheads, are in Bengal rarely met with. Dawe was in waiting at the bungalow, with the two assistant missionaries, and I had a very happy stay of almost exactly forty-eight hours. Wednesday was devoted to the work in the place. On Thursday we started early on horseback to Nuddea, the "Oxford of Bengal," a place wholly given to idolatry, where yet we have some useful work.

. . . Amongst other things which greatly distressed us, we saw a girl fakir, who, for the purpose of gaining merit, and so entering heaven, sat from morning till evening covered with ashes in a public place. Our missionaries began to talk with her, but it was mournful to see the scowl on her face when the name of the Lord Jesus was mentioned.

'In the afternoon I went on to Chupra, where I stayed twenty-four hours with Mr., Mrs., and Miss Parsons, whose Widows' Training Class is doing excellent work. On Friday I proceeded to Kapasdanga, where Miss Sugden and Miss Valpy are beginning a Bengal Village Mission. Yesterday (Saturday) I came on here, where I stay till Monday. I look forward with much pleasure to seeing this deeply interesting work.

'I have a long letter from Mr. Harington about my work in the Punjab, which promises to be very interesting. So far as I can understand his programme, my plan will be:—

'March 6th-13th.—Village Missions, Ajnala, Jandiala, Narrowal, Batala.

'March 14th-25th.—Amritsar City, three services daily.

'March 22d-29th.—Peshawur, Mission services daily.

'March 30th-April 5th.—Punjab to Bombay, via Hyderabad and Karachi.'— From private Letters, dated Barrackpore, Feb. 26th.

CALCUTTA.—Conference of C.E.Z.S. Missionaries and Baptism of Converts.

The Rev. P. Ireland Jones writes on Feb. 28th, 1888:—

'We have just closed our first conference of Bengal C.E.Z.M. ladies, and I think useful work has been done. We opened at 10.30 A.M. this morning, and sat till 2. Tiffin followed, and then at 3 P.M. there was a general meeting for all—those in home and local connection—and Mr. Karney

gave an address. At the morning session only Home Missionaries were present. It was proposed to make this an annual gathering, and the suggestion met with unanimous acceptance.

the sympathy and encouragement which Mr. Karney has expressed to them in the name of the Home Committee, assuring them that the Society

has their work as well as the workers much in their hearts and prayers.

'Yesterday morning (27th), a goodly number of friends were present at Barrackpore at the baptism of two native women, and the child (boy eight years old) of one of the converts baptized. Mr. Ball, of C.M.S., took the service, and gave an address. Mr. Karney was present, and it was a very happy occasion.'

AGURPARAH.—Hopeful pupils and English visitors from the Special Winter Mission.

'The way has been opened for the Zenanas again to be reached, through the appointment of Miss de Rozario. Some, it is true, had been kept open by Nistarinie, who acted in the capacity of Bible-woman; but they could not be regularly visited. Nistarinie taught some of the women to read, and both she and Mrs. Martyr received such a nice letter from one of the pupils begging for the gift of a Bible, as she longed to be able to read it at all times. You may be quite sure I sent her one, and she sent a warm letter of thanks for it.

'The four schools (Suckchue and Pinhaty with Government grants in aid, Agurparah and Kamarhati without) have been kept on throughout the year, though, for part of the time, Agurparah and Kamarhati schools had to be united. I have not yet examined them, though I have paid them all visits. Last Friday I took Miss M'Innes and Miss Clymer to Pinhaty. I think it was the first little Hindu school they had seen in Bengal, and they were very much pleased with it.

'The children had all assembled before our arrival, but Mrs. Martyr directed the teacher not to begin work till we came; the children were therefore all assembled in one room, ranged round three sides, leaving one narrow end for us visitors. One little child stood in front of us, and, with closed eyes and folded hands, repeated the

opening prayer for God's blessing, while all the others stood with their eyes closed and hands folded, all of them (with the exception of a wee brother of one of the children) appearing to enter reverently into the spirit of what they were doing. When the little leader began the Lord's Prayer, they all followed, repeating the words very distinctly. After this they sang two hymns, one to a Bengali tune, and the other a translation of "There is a happy land." The singing was not, perhaps, of the first order, but it was very delightful to hear that the words were all known, and doubtless would be remembered and carried into the heathen homes, and, with God's blessing, might bring forth fruit in His good time. And we can feel the same with regard to the verses of Scripture, which were repeated by any child we called upon. We had no time to hear them read, but Miss M'Innes said a few words to them, which I translated, and to which they listened very attentively.

'We then went on to one of the houses where Miss de Rozario has a pupil, and where she had gathered together several women from the neighbouring houses. This we can do in the villages when none of the men are about.

'We were in a long room with two entrances, so I divided the women into two parties, and giving the young "Bows" to Miss M'Innes, left Miss de Rozario to translate for her, while I translated for Miss Clymer to a party of elderly women, more than half of whom were widows. It was a little difficult to keep their attention, for newcomers kept dropping in the whole time, but there were two especially who, throughout all, listened to Miss Clymer's words, telling of a loving Father, of His precious Son, and of the Comforter; one woman, of a sorrowful face, specially seemed drinking in the words.

'I would we could have stayed longer, but our time was limited I cannot but feel that God's Word, accompanied by earnest prayer, shall not return unto Him void. In the morning previously, we had had a meeting for all the teachers, when Miss M'Innes spoke to them very suitably and affectionately. I do so pray that a blessing may rest upon this effort, as our workers there have, comparatively speaking, so few spiritual privileges, though I am thankful to say a catechist has again been afforded.

'There are two Mohammedan women at Agurparah, about whom I am very hopeful. Lockie, I think, you know; she is a sister of Joharie's wife, who joined her husband after he became a Christian. Lockie has been suffering long from what is, I fear, cancer. I induced her to go to Lady Dufferin's Hospital, and when I went to see her she fully acknowledged belief in Jesus,

but said she could not be baptized, for if she were, she was sure her niece, who is her adopted daughter, would be taken from her by the Mohammedan husband. The little niece would, I am certain, join her aunt if she could. They both need our prayers; and so does another poor little wife who came here with her mother.

'The mother died of cholera about eighteen months ago. Under the circumstances, I felt it best to induce her to return to her husband; but in the end, at her own wish, they were divorced. Since then she has been in the habit of going rather constantly to the Orphanage at Agurparah. One day three men met her as she was return-

ing and threw her down.

Her Mohammedan brother brought her to me, begging me to undertake the matter. So I went with her to a Christian barrister, who took up her cause most warmly, and though he could not go himself to Barrackpore, he gave full instruction to his nephew to carry on her case; he went himself over to Barrackpore to the Magistrate's Court three times, and took no fee. He gained the case, and the three men have each got three months, imprisonment. The poor girl is so grateful, and she says she should like to be further instructed and prepared for baptism; she is, I feel sure, sincere.'— From Miss Neele, Dec. 6th, 1887.

BARRACKPORE. - More Baptisms.

'You will remember the woman at Jogotdal for whom prayer was asked in the January Number of the Magazine, as being desirous of confessing Christ by baptism. She is one of the three who, four years ago, were very much impressed by the Christian teaching they received from us. At that time they had not courage or sufficiently strong conviction to come forward. But intercourse has ever since been kept up.

'A visit paid to Jogotdal at Easter 1887 led Nestarini's mother to ask for regular instruction again in religion. Last autumn she made up her mind decisively to come out for baptism, saying that, though she had tried, she had found it impossible to serve Christ in the house of her late husband's relations, as she must there observe certain Hindu ceremonies.

'About six months after, she came to us. In the interval she had let her faith and intentions be plainly seen, so that it was well known that she meant to become a Christian. She brought

with her her son, a boy of eight years.
'They were baptized when Mr. Karney was with us, on the morning of Monday, February 28th. It was the boy's own wish to be baptized with his mother. At the same time Shoshi, a woman from Howrah, who had been here under instruction several months, was also baptized.

'So now we have the answer to the many prayers that have gone up for Nestarini's mother. She is very bright and happy, rejoicing in Christ. She has begun to study diligently, with the hope of preparing herself to be a teacher.

'It is a great matter for thankfulness that the Athpoor School has not closed in consequence of her coming, nor have we had any trouble.

'Nestarini's mother is of the Brahmin caste, a widow, of about thirty-

five years of age.

'There were two other baptisms of women the same week in Calcutta, one in connection with our Mission, and one in connection with the American Mission.'-From Miss Pantin, March 13th, 1888.

KRISHNAGUR. - C. M.S. Special Winter Missions.

'Miss Dawe and I returned home last week from our tour with the mission party. She accompanied Mr. Clifford, and I Mr. Sullivan, except at Bollubpore, where we were both working with Mr. Clifford. I feel sure that everywhere much blessing has accompanied the mission. At Rottenpore, Bollubpore, and Krishnagur, at which places more preparation had been made and previous teaching given, the results seemed very marked. Krishnagur showed special signs of blessing. That is as it should be with so much daily teaching going on here amongst the training-boys and our women-At Bollubpore, where Mr. Clifford stayed longest (six days), the people were much stirred up. Many also came from out-places, both men and women, to hear. Miss Dawe and I, as at other places, undertook the women's meetings every afternoon, so that they had a large share in the missions, for they came to the general meetings also. The usual daily plan of the Mission was :-

7.30 A.M. General meeting. 10.30 A.M. Meeting for men and

6.30 P.M. General meeting. VOL. VIII.

women workers. 3.0 P.M. Women's meeting.

'The last two days at Bollubpore were very solemn. At the general meetings many gave testimony of blessing and help received, and many offered prayer and praise (in short sentences, as suggested by Mr. Clifford) in a most heartfelt way. The women were somewhat shy, but at the three o'clock women's meeting they did the same freely, many giving testimony of having received real blessing.

'During the last day, as a definite result, an extra meeting was held to discuss and to form a band of all those who wished to come out as true Christians and servants of Christ. Some few rules were roughly formed, to be improved later on; these were explained, and all who wished to join the band were invited to sign their names. Some 30 or 40 men and women responded. The band is to meet every Thursday for Bible study, prayer, and consultation. They promise to read the Bible and pray daily; to have family prayer; to try and do something amongst other Christians and Hindus or Mussulmans for Christ in a special way, according to their opportunity; and to give as freely as they can. Their pastor was very anxious that some definite result of the mission

should be obtained. I do trust his people will really show some fruit, and that this band will not be allowed to

go down.

At Rottenpore Mr. Sullivan's teaching, I believe, brought much blessing, and the people were hungering for more very evidently when we left. In every place we regretted having only such a few days. I trust when another mission is formed this will not be the It takes the people a day or two to stare, and take in, and understand a newcomer; at least in these out of the way places. At ~ where the people are very ignorant, it took the first two days to get their attention. On the third day there was a marked change; others were evidently stirred up; but, unfortunately, that was the last day. We regretted leaving them so very much. The last day at Krishnagur, they said, was a grand day. I missed it, unfortunately, being obliged to go on and prepare for the reception of the party at Bollubpore. But Miss Dawe was here, and she had much encouragement among the women, many of them giving bright testimony to the blessing the mission had brought them. Many of the men and some training boys were much helped. I trust the same blessing, and more abundantly, will be given in the Santal country, and in other places.

'Speaking by interpretation has now been fairly tried, and no one having seen the result can say that it does not answer. Of course there are difficulties, but at the same time there are great advantages. It ensures slow and distinct utterances, and simple easy sentences, and the people have time to digest the teaching as it goes on. Everywhere they have since been saying, "Such beautiful, simple, easy

teaching we have never heard before." I hope our pastors and catechists will take a lesson from it, and learn to give the same kind of slow and sure teaching to their people. They too often give rushing high-flown harangues from the pulpit that are little likely to touch their simple, slow-minded After these mission adhearers. dresses, the people often come out of church saying: "We have understood all! everything the Sahib said!" They are quite astonished and delighted at their own power of understanding, as if they had not possessed it before. I hope we shall all take a lesson and teach as simply. Mr. Clifford has an original way of illustrating what he teaches that makes the people realise it so well. Miss Dawe and I came in for a few days rest before going out into camp. She has, however, gone to preach at a Mela on the other side of Calcutta, with a C.M.S. party.

'It has been such a comfort to feel that Miss Thorp is carrying on the mission-work in Krishnagur during our absence. The pastors and catechists have been begging us to make another journey round to the Christian villages for further teaching. Jones agrees with us that it is very important that it should be managed I think we shall take if possible. another round for some four or five weeks, and try and combine the work of teaching the Christians with preaching to the Hindus and Mussulmans in those parts, though we cannot teach them together, as their requirements are so different. We are expecting Miss Clymer for a few days. will, we hope, speak to our women, and see somewhat of our work.'-From Miss Collisson, Jan. 12th, 1888.

South India Missions.

MASULIPATAM.— 1. Special Mission Services.

'Owing to the Special Mission, we have stopped our ordinary work which is being held here this week, in order to be able to profit by the

mission services. We have the Rev. H. E. Fox and Mr. Swann Hurrell as missionaries in the Telugu country. They have been to the other centres, and will now close with Masulipatam. I trust it will be the means of much blessing to the native church, which wants stirring up as much as any English congregation. Now in Masulipatam itself there is a good congregation, chiefly consisting of Christians of long standing, and of born Christians. Of course amongst such there

is some more chance of nominal professors than amongst new converts. We are having several services daily; some for the Christians, and some for the heathen; some, also, for the small English community.

"We have had splendid services, and we trust that the Holy Spirit has been working, so that much blessing will be the result. May we all begin our work again with redoubled zeal and energy."—From Miss Bassoe, Feb. 4th, 1888.

MASULIPATAM .- 2. A Contest for a Convert's Child.

'A woman came to Miss Brandon for baptism some little time ago—such a bright-looking little body!—a widow, with one child about nine years old. During her mother's severe illness the child had been adopted by the mother's brother and sister, and now they re-

fused to give her up.

'Mr. Panes, the missionary in Raghavapuram, went with Miss Jane Brandon to a village twenty-four miles off last week, to try and recover the child. They had a great deal of trouble, and some Brahmins were most threatening; one held a stick over Miss Brandon's head, and the other threw a rope round Mr. Panes' neck, and got him down on the ground. At last the police were called, and the names of the principal offenders taken.

'Meanwhile the child, of whom the mother had been able to get possession, was handed from one to the other, until, at last, she was wrenched from Mr Panes, who, being on the floor with so many men round him, was powerless. Though much bruised, Mr. Panes was otherwise unhurt, and he and Miss Brandon and the mother came home safely, but, of course, without the child.

'The matter being taken up by the police, the case has come into court; but as the mother was in lawful possession of her child, we feel sure that she will get the best of it. This evening the child's uncle, who had her in possession, brought her to Mr. Panes, so that so far she is safe with her mother, but every one thinks that it is best for all parties that the case should go properly through the court.'

—From Miss Ainslie, January 27th,

CHINA MISSIONS.

An Appeal from Shanghai.—We print extracts of letters from the Right Rev. G. S. Moule, Bishop of Mid-China, and from the Ven. Archdeacon Moule, of Shanghai, dated respectively January 13th and January 17th, 1888. The Bishop writes:—

'The assistance of two lady missionaries at Shanghai would be most valuable. My brother, the Archdeacon, who, with Mrs. Moule, is quite alone in Church missionary work at that very

important city, will give you particulars, and explain to you the needs and opportunities of Shanghai as a field of missionary labour for ladies.'

The Archdeacon writes :-

'There are no Church of England workers in Shanghai and the country round, with the exception of myself and Mrs. Moule. If this be deemed in one sense an objection, lest the ladies in question should be left alone in the event of our requiring a furlough before long, I think I may assure your Committee that this most important station will be duly cared for by the Bishop during my absence.

"We have in the native city, and in the Foreign Settlement under European municipal rules, about half a million of Chinese; and a vast and wide-stretching country, thickly populated, lies round us, easily accessible by land or by water. The province of

Kiang-Su, in which Shanghai stands, is supposed to have a population of at least 30,000,000. As regards influence from one centre on vast regions of China, no place can exceed Shanghai in importance. . . Ladies from the Church of England Zenana Missions . . . will be only welcomed here.

'There is considerable facility here for house to house visitation. Mrs. Moule has three Chinese Bible-women at work, and she herself holds Bible-classes in four different centres.

'Vice and immorality abound here, but numbers of the Chinese are ready to listen to our blessed message, and we should gladly welcome fresh workers.'

PALAMCOTTAH.—My first visit to a distant village.

'I went there with Miss Ling, who is staying in Palamcottah; having been ill, she is not allowed to be in Ootacamund during the rains. started last evening after dinner for Surandie, twenty-six miles away (one of the furthest out-stations that we visit from Palamcottah, the others are reached from Courtallam). A mattress and pillows being placed in the bullock bandy, we get in, our travelling bags in front under the driver's seat: then must come the tiffin basket at our feet, containing enough for two or three days of such things as we cannot get in the villages. If of ordinary height, our feet must either be tucked down at the side of the basket, or put on the top.

'It was the most comfortable journey I have had, as I slept. We did not reach Surandie till after 8 A.M., as we had the same bullocks all the way; they can manage it, but not quickly. At the moment we were starting, we found our own bandy-man was going, the hired driver not having arrived. Our servant was ready to go the whole way when the other man did not turn up; happily he had no packing to do.

'There is an old C.M.S. bunga-

low here, where we are lodged. must have been nice once; now, one doesn't like the idea of putting anything on the floor, not only does it want a good sweep, but the white ants are at work, showing little crumbles of red above the cement. The middle room contains one table, two benches, two chairs, a writing-table, one cot; one bench will be used as a cot tonight. The side of the house we are using contains an immense bag of rice for the girls' and boys' boarding-schools, which, no doubt, is good for rats. The other side of the house is used occasionally by the pastor, and boys from the school.

'After dressing we got a proper breakfast, prayers with our two servants and Anamai, the Bible-woman; a pair of small bullocks being put into our bandy, we drove about a mile to see some pupils. Our bandy was heavy for these little bullocks, and once coming down a slope, I thought they would be rolled over.

'The first house was a Zemindar's, the little wife, about seventeen, decked in many jewels, greeted us pleasantly. She read out of the New Testament very nicely. In the middle of being questioned upon it she suddenly stood; a young man entered, evidently her husband. He had only the lower cloth on, the upper one he carried in his hand; first he sat on the floor, still the pupil did not sit (she had been sitting in a chair, the only one). Then the young Zemindar came and looked over his wife's shoulder. At last, he had a cot brought in and lay down, and motioned to her to sit. When Miss Ling was explaining some pictures on the subject of her reading, St. Matt. xxvi., he asked many questions, but not, we gathered from his manner, because he wanted to know; however, as he asked for it, a Gospel was given to him. We had a plate of plantains and betel-nut given to us, which, with other presents, were handed over afterwards to the Bible-woman.

'In the next house a married woman was learning; about forty-three people and children collected round the verandah where we were sitting, and in an opposite one about thirty more heard Miss Ling explain the "Wordless Book." The learner caught the idea wonderfully quickly though not spoken to her alone. Next came two pupils, one greeted us with "Good morning"; a nice bright girl, who, we afterwards heard, had learned in one of the C.M.S. Schools. The younger sister read to me, and said some catechism; the other pupils had been too advanced for me. Here some Old Testament pictures were explained. Those who are forward enough are going through Exodus, and every month eight questions are sent to the different Biblewomen for their guidance in teaching the pupils.

'One more house we visited: here the pupils were shy, and only towards the end did they brighten up at all. By this time we were too tired to go further. Six pupils seem very few for a day's work, but when in each house teaching has to be given from pictures, by lyrics, or in some attractive way, it almost represents four sermons. In almost every house we sat on the ver-

andah; this is a raised place of mud covered over with palungra thatch. After a tea-tiffin at 3 P.M., the boarding-school girls, the pastor, and school-master came to see us; we promised the former to teach them an English hymn, as they sang some to us, one not correctly. Then we dismissed our friends to rest. At 5 P.M. the Bible-woman came by arrangement, and with two girls from the school, and her boy, to sing lyrics, we started to a heathen village close by.

'In a courtyard a mat was spread for us on a verandah, and with our feet dangling we faced the listeners. Miss Ling took four pictures, "The Birth of Christ," "The Visit of the Wise Men," "The Healing of the Sick," and "The Crucifixion," these, interspersed with lyrics, gained the attention of the hearers, sometimes the Bible-woman

speaking. The children did much as they had done in the morning, gathering in the front, and having to be hushed, though sometimes the effort to keep them in order created more noise than they made; about eight or ten women gathered, and there were several men at the back. Afterwards we moved to another courtyard, and here more women gathered. One old woman was very attentive and asked questions, but said they were heathen, that they might eat goat's flesh, which was used in sacrifice. These people are devilworshippers, they are Shanars. When one compares the Christians (mostly Shanars) with these wretched-looking heathen, one can see how much in outward appearance they differ.

'These were almost all disfigured or diseased, blind in one eye, marked with small-pox, bad sores, etc.; also, they wore very dirty clothes, and few of those. We returned to the bungalow when dusk, much enjoying the fresh breeze on the verandah and freedom from mosquitoes.

'We retired to rest, but not to sleep; you begin to doze, the watchman comes with a great clatter on the verandah,

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and some one in the next room coughs and clears his throat noisily; then the rats come squealing (musk rats); they long to get at your candle, but being in a lantern they cannot, therefore they push the lantern about.'

Women in India.

'The Indian Government census of 1881 reports the number of women in India, 124,000,000: of these more than 21,000,000 were returned as widows, of whom 660,000 were under nineteen years of age, 286,000 under fifteen years, and 79,000 under nine years of age. Dr. Shepherd, a missionary at Oodypore, tells about a very painful scene which he saw at the edge of a lake near his house. "The victim was a young woman, whose husband had died that morning. Two hags, the personification of cruelty, dragged their victim to the shores of the lake. They knocked off her ornaments, and, purifying them with water, took possession of them themselves. I saw the

wretches take a stone, and break some of the ornaments over the poor woman's arm. Her lovely black hair, which hung in streaming tresses far beyond her waist, was cut off and flung away as a polluted thing. Bereft of her bodice, her hair, and her ornaments, the hags left her for a little to mourn alone and to bathe alone. When this was finished, they clad her in the dark garments of widowhood, and led her away home to a life of lonely misery and trial, to be looked on as a curse to the household, as the cause of her husband's death, and as the butt for all the scoffs and jeers of the whole family. Poor Hindu women!'- Missionary Review.

A Boll-dressing Bee.

UR beloved Zenana Missionaries are constantly writing, 'Send us more dolls for school prizes.' It is such a privilege and joy to help these overtaxed labourers, that I think the supply would be doubled if ladies knew how easily the work can be done.

For this reason I venture to write an account of our Doll-dressing Bee. Very pretty nine-inch dolls can be had at 3s. 3d. a dozen, if several are bought. It is well to order them in the autumn, before the pressure of Ask for 'nine inch nankeen dolls with black hair.' Christmas-time. These are well made, with china faces, arms and legs, and have prettily painted boots. The next process is to stitch on little petticoats trimmed with lace. An unskilled hand is equal to this. Collect bits of silk, bright sateen or print, muslin, lace, ribbons, frilling, or beads. Then have your Doll Bee during the Christmas holidays. The young ladies around will be delighted to come. Have the dolls spread out, and the pieces of silk, print, lace, or ribbon put in separate boxes, with needles and cotton. Let the doll-dressers choose their own material, and in a couple of happy hours one or two pretty dolls will lie before each one. One or two bright, judiciouslyselected stories on missionary work instruct and please, and a little music and singing enlivens the afternoon. If asked, each member of the Doll Bee will perhaps take home from two to a dozen dolls to dress. A hundred dolls are thus prepared for their destination in India with very little trouble. We buy our dolls ourselves, but there are few neighbourhoods where eight friends of missions would not be found delighted to give a dozen dolls at the small expenditure of 3s. 3d. Black-haired dolls are preferred by Indian children, the light-haired they look upon as grey-headed old ladies.

When all are finished (which is generally accomplished by the Easter holidays) invite young and old to look at them. You will find the next Doll-dressing Bee eagerly anticipated.

H. A. Webb.

Praise and Prager,

'And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up into the house of 'the Lord, and spread it before the Lord.'—
ISAIAH XXXVII. 14.

THE requests for prayer continue to exceed our space: we ask that our readers will deal with the reports from our Missionaries as Hezekiah dealt with the letter from Rabshakeh.

PRAISE.

- 1. For blessings vouchsafed to the Special Winter Mission.
- 2. For baptisms at Barrackpore (pp. 160, 161).
- 3. For the firstfruits unto God of our Mission in the Jandiala villages (p. 146).

PRAYER.

- 1. Our Mirat missionaries request prayer that God will raise up competent teachers for the Mirat schools and Zenanas.
- 2. For abundant and world-wide blessing on the General Conference on Foreign Missions (p. 155).
- 3. That the family of a faqir convert in Jandiala villages may be united to Him in like precious faith (p. 146).
- 4. For men and women at Narowal who are halting between two opinions, that they may have grace to withstand the temptations of the world, the flesh, and the devil (p. 147).
- 5. For a young girl persecuted and hindered from baptism by her family; that God will keep her steadfast (p. 149).
- 6. That the 'Star' Dispensary at Batala may, like the Star of Bethlehem, guide many Eastern seekers after light to the Son of God; and that our Medical Mission in the Punjab may be the means of opening many hearts to the great Physician of souls.
 - 7. For a convert and four inquirers from the Hazara District (p. 123).

Antices of Books.

Are Foreign Missions doing any good? (Kegan Paul, Trench, and Co., 1 Paternoster Square.)

A conclusive answer to this inquiry is compressed into very compact dimensions. The writer has collected the evidence of very independent witnesses in the defence of foreign missions. Amongst the number quoted, whose public statements testify to their good results in India, are Lord Lawrence, Sir Henry Lawrence, Sir Herbert Edwardes, the Earl of Northbrook, the Duke of Buckingham, Sir Bartle Frere, Lord Napier and Ettrick, Sir William Muir, Sir Richard Temple, Babu Keshub Chunder Sen. The great naturalist, Mr. Charles Darwin, and other writers who can speak with authority, warmly and generously acknowledge the benefit of missions and the devotion of missionaries in lands formerly sunk in barbarity and cannibalism.

This little book contains useful statistics, showing the relative advance of results in India during two decades.

THE MISSIONARY REVIEW OF THE WORLD for March will increase the deep and widespread interest in our missionary literature. Its contents are amazingly varied, and each of its seven departments is full of matter adapted to inform, inspire, and give hope and zeal to all the friends of missions. The public has already shown its appreciation of the work by necessitating a second edition of the January and February numbers.

Published by Funk and Wagnalls, 18 and 20 Astor Place, New York, 2 dol. per year; 25 cents for single numbers. In clubs of ten, 1.50 dol.

ERRATUM.

In our last Number, p. 112, a copyist's error was printed. The five centres of the Special Winter Mission mentioned were undertaken by the Rev. G. S. Karney, and not by the Rev. B. Baring Gould, as stated.

Actices to Correspondents, etc.

- *** All Communications, Contributions, Books for Review, etc., etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.
- *** Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.
- *** Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.
- *** All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Glendhu, Harrow.

INDIA'S WOMEN.

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JULY-AUGUST 1888.

No. 46.

Special Request for Prager.

E ask the earnest prayers of our friends under the following circumstances:—

r. There has been a great falling off of late in the offers of service for our Indian Missions. Usually by the middle of June our accepted probationers are in number sufficient to replace the outgoing band when the training year begins in September. This year we have not, up to the time of writing, half that number. Of course we might meet the need by lowering our standard. But this, God helping us, we will not do. Quality is our concern: if we look after this, God will take care of the quantity. Yet for this He would be inquired of by us.

2. Of the ten ladies available for India next autumn, every one is needed to reinforce existing stations. Not one is free for new work. And yet (to speak only of India and Ceylon) we have urgent calls from Colombo, Travancore, Madras, Batala (Tehsil), and Sukkur, to which we ought to respond. But we have neither funds nor workers at present available.

We should be especially thankful if we might be permitted to send out this autumn one lady to Batala (so as to set Miss Hærnle free for Tehsilwork), one or two to Sukkur, and, in response to an urgent appeal from Rev. Jani Alli, a second new lady for the Calcutta Mohammedan work.

Will our friends pray that, if it be God's will, this may be granted

June 18, 1888.

VOL. VIII.

M

Preaching the Word Everywhere.1

By the REV. G. F. HEAD, M.A., Vicar of Christ Church, Hampstead.

'Therefore they that were scattered abroad went everywhere preaching the Word.'—ACTS VIII. 4.



HIS is a thoroughly Missionary chapter, and therefore most suitable to consider when we are thinking about Missions to the heathen.

Notice, first, THE MANNER OF THE DELIVERY OF THE GOSPEL MESSAGE. In the original Greek three different words are used, which are all in our English Version rendered 'preached,' though the idea conveyed in each is somewhat different.

The first of these words is found in verse 4, εὐαγγελιζόμενοι = to bring ioyful news, or, as in Luke ii. 10, 'I bring you good tidings.' From the one Greek word, which expresses 'good tidings,' comes our word 'evangelise.' Nowadays some people seem to think an apology is needed for mission work. Surely, if we feel convinced that our Gospel is indeed the 'good tidings,' we need not apologise for endeavouring to spread it abroad.

The second word, translated preach in verse 5, is ἐκήρυσσεν, to herald. This implies a certain authority in the author of the proclamation, which gives it special weight. The same word is used in Mark xvi. 15, 'preach the Gospel to every creature.' So it is with the ministers of God's Word. They go forth as His heralds, proclaiming His message.

The third word, λαλήσαντες, to talk, is in verse 25. This seems more like the house-to-house visitation, speaking for Christ at every opportunity.

Notice, secondly, THE SUBJECT OF THE MESSAGE.

In verse 4 it is said, 'They that were scattered abroad went about preaching the Word.' How much our Lord made of the Word! In St. John xvii. 6, 8, 14, 20, we read, 'They have kept Thy Word'; 'I have given them the words'; and 'Those who shall believe in Me through their word.' St. Paul tells Timothy to 'preach the Word'—not a church, not a system: that may come after—it is 'the entrance of God's Word that giveth life.' If we see a dead and lifeless congregation, where no fruit is brought forth, we may be pretty sure that it is because the Word is not preached.

¹ The idea of this Sermon was taken from an address given many years ago in the schoolroom at Crantock, Cornwall, by the Rev. Malcolm Goldsmith.—G. F. H.

We read in verse 5, Philip preached *Christ* to the Samaritans. They, as well as the Jews, were anticipating the advent of a Messiah, so to them Philip preached Christ, as the Anointed One.

The apostles, it is said in verse 25, preached the Gospel. Often in the New Testament it is called 'the Gospel of Jesus Christ,' or 'the Gospel of God.' No other Gospel will prevail, no other good news is worthy the name. The old prophet of Bethel gave what seemed good news to the man of God, who had been bidden not to tarry in that place; 'but he lied unto him,' and his would-be gospel was the means of the disobedience and death of him who had faithfully declared God's judgment against rebellious Israel.

We are told in verse 35 that Philip preached Jesus to the Ethiopian eunuch—Philip proclaimed to him a Saviour from his sins; showing him, in Isaiah liii., Jesus as his substitute.

Notice, thirdly, THE PEOPLE WHO DELIVERED THE MESSAGE.

First the Apostles, Peter, and John. After a city has received the Word, they go down to deepen the work, and to baptize converts. To be saved is not all; God has ordained that there should be pastors and teachers for the perfecting of the saints, for the edifying of the body of Christ (Eph. iv. 12-14).

Next to the Apostles, Philip, one of those who had been set apart as a lay-worker; and, finally, those who were scattered abroad. All may take part. These Christians would, doubtless, have preferred remaining quietly at Jerusalem, enjoying their spiritual privileges, but the Lord allowed the persecution, which scattered them abroad, so that they might spread the knowledge of the Truth which they themselves had received. Is there not often a danger to ourselves of being content with receiving teaching, enjoying spiritual communion, and selfishly forgetting the need of those who are outside Christendom? If we cannot ourselves preach among the heathen (the way may not be clear for us to do so), can we not help to send others?

Notice, lastly, the places where the message was taken.

First, Philip went to the city of Samaria (verse 5): the great centres must hear of the great salvation. But afterwards the Spirit of the Lord sent him to deliver it by the wayside (verse 26). In India the great cities and centres of commerce are occupied as Mission Stations, but much of the mission work is done by itineration from village to village, often among those who are journeying to perform acts of worship at some temple, or collected at some sacred river or tank.

There is work beyond the cities and the wayside; in verse 4 we find

that the dispersed Christians preached everywhere. This Zenana work seems to touch the 'everywhere.' In India the Missionaries of the Church Missionary Society can reach the men of nearly every caste, and speak and preach in the basaars; they may, perhaps, reach the women of the lower class, but they cannot help the better class women: access to them can only be obtained by Lady Missionaries. Experience has shown of what great importance it is that the wives and mothers should be taught the blessed Gospel, for it is often their influence alone which hinders the men of the family embracing the truths of Christianity.

Suppose we longed to gain access into some great citadel, and all endeavours had hitherto proved futile. If, at last, we heard that the gates were standing ajar, what joy the news would create! How the shout would be passed on from one to another—'The gates are opening!' This seems an illustration of heathen countries now: the gates do truly seem opening for the entrance of the Gospel; and it is for us to press in and do all we can to take advantage of the opportunities God is giving us.

Our Eighth Annibersary,

HE service in connection with the Eighth Anniversary of our Society was held in St. James's, Paddington (by the kind permission of the Rev. Walter Abbott), on Ascension Day, at 11 o'clock. The sermon, preached by the Right Rev. the Bishop of Waiapu, will as usual be printed in full with the Report.

The Anniversary Meeting was held at the Princes' Hall, Piccadilly, on Friday, May 4th. The attendance was most encouraging, and the interest was sustained throughout.

The following gentlemen were amongst the number who filled the platform:—The Right Rev. the Bishop of Waiapu, the Rev. Canon Greene, the Revs. Sir Emilius Laurie, J. F. Andrews, A. M. W. Christopher, J. Consterdine, J. Cornford, G. B. Durrant, H. E. Fox, P. K. Fyson, W. Gray, H. P. Grubb, E. B. Hartley, G. S. Karney, H. Meyer, H. Sharpe, F. Shirreff, G. Stead, E. A. Stuart, T. R. Wade, C. A. Warren, J. M. West, and F. E. Wigram, Generals Brownlow, Maclagan, Robinson, Touch, and Urmston, Colonels Black and March, Messrs. G. Arbuthnot, E. Stock, and J. Stuart.

The meeting opened with a hymn, which was followed by the Rev. W. Gray reading Acts xvi. 9-15, and offering prayer.

The Secretary expressed regret that illness prevented Sir Rivers Thompson taking the Chair; in his absence the Rev. F. E. Wigram consented to preside.

The abstract of the Report was read as follows-

PART I.-GENERAL STATEMENT.

I. In presenting the Report for the past year, your Committee would again sound a note of praise for what the Lord has done in this special field of work, and from His past blessings and tokens of faithfulness, draw 'earnest of more and more,' remembering that 'every Hitherto of grace and help is a Henceforth of more grace and help, every realised promise a stepping-stone to one yet unrealised.' The Lord hath done great things for us, whereof we are glad' (Ps. cxxvi. 3), leads us to 'Be glad and rejoice, for the Lord will do great things' (Joel ii, 21).

2. During the year under review we have had a noble band of one hundred Missionaries earnestly carrying on this work for Christ in the midst of heathen and Mohammedans in the far-off countries of the East-supported at each station by an able and efficient staff of Assistant Missionaries, Biblewomen, and native teachers gradually prepared by anxious and prayerful training. Such a work for Christ we cannot but feel has been, to advance the kingdom of our dear Lord in the very midst of the enemies' country, to sow much good seed in many a dark heart, which will bear fruit unto life eternal, to ameliorate the condition of numbers whose lives would otherwise have been one of blank despair; in fact has been, we humbly trust, a work directed and sustained by our Heavenly Father to His honour and glory, and in which it is our delight and privilege to take a part, however small. In looking forward to the future we thank God and take courage.

3. Your Committee wish to note specially the efforts which have been made, and the success which has attended those efforts, in almost every

station by the Missioners sent out in connection with the Winter Mission. Rich tokens of blessings have even now been seen, but may we not expect and pray for an abundance of rain upon the seed sown? When we hear of timid women coming to tell of the blessing received into their hearts through the message delivered, and 'seekers after God' longing for more teaching, surely the same song of praise must echo from our lips: 'The Lord hath done great things for us.'

4. But we cannot always sing; sometimes the harps hang on the willows — disappointment comes — earnest prayer seems unanswered, and when we hope for extension the unwelcome word Retrenchment meets our eye. The Committee, alas! have to record a smaller income than last year. We hoped for a five per cent. increase, but whether it be Jubilee expenses or the depression in trade, the fact remains, and the state of our funds is as follows:—

Balance from last year, . . . £3378 8 9 6
Receipts, £23,268 9 6

Expenditure.

Foreign, . . . £20,620 5 11 Home, . . . 3,938 16 8 Balances carried forward, . . . £24,559 2 2,087 15

£26,646 18 3

The receipts have been £371, 17s. 9d. less than last year, and the expendi-

ture £,1313, 12s. 5d. more.

Even with this deficit, however, we have cause again to 'thank God and take courage.' Surely we may say, 'He will yet deliver us' (2 Cor. i. 10), 'the Lord hath heard my supplication; the Lord will receive my prayer' (Ps. vi. 9).

5. The Committee have a band of

14 in the training home, 12 of whom they hope to be able to send out this autumn; but this must depend on the finances. 'Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.' Jehovah Jireh.

6. Your Committee have to deplore the loss of one who has for many years been their wise counsellor and true friend. The name of Mrs. Weitbrecht is known almost over all England, and with her to be known was to be loved. Her heart's affections and her life work were for India, and even when very feeble from illness, any news of the 'Triumphs' of the Cross in India awakened in her the smile of thankfulness and the word of praise to God. She has heard the Master's call, 'Come up higher,' and enjoys the rest that remaineth for God's own people.

7. In the Mission field also we have to mourn over losses. Miss Bowles, after eighteen months' devoted service at the Alexandra School, Amritsar, was called to her rest in Jesus, and Miss Harrison, after a brief sojourn in Japan, during which her health broke down, died on the way home. Other circumstances have also removed some from our staff whom we could ill spare.

8. These are our losses; our gains have been 18 Missionaries added to our number, of whom 6 are wholly or

partly honorary.

9. Mrs. Skipwith, Lady Rivers Thompson, and Lady Monier-Williams have each accepted the office of Vice-President.

10. In the autumn of 1887 it was decided to extend what was formerly called the 'Girls' Union,' and under a new title, the 'Daybreak Workers' Union,' a fresh and vigorous start has been made. The rules of this special branch will be found in the Appendix, and your Committee urge upon their supporters to endeavour to enlist the sympathies of young people in the matter, believing that when a real interest in the Lord's work is fostered

in youth, it is most likely to bear fruit in after years.

11. Your Committee have to report the removal of our 'Home' from Maresfield Gardens to Manor House, Leigh Road, Highbury. It had long been felt that the home at Hampstead was too small for our increasing requirements, and we have succeeded in obtaining at Highbury one which will meet the needs of the work at a less rent than we have hitherto paid. We trust that all interested in our Society will remember that we have at this Home a large stock of work suitable for sales throughout the country, as well as for inspection and sale at the depot itself.

12. The British and Foreign Bible Society have renewed their grant for twelve Bible-women in India, and the two Scholarships of £70 a year each for two years for medical work, granted by the 'Society for Promoting Christian Knowledge,' are held by two of our students now at Mildmay.

13. Your Committee desire to thank the Treasurers and Secretaries of all Associations at home, the Secretaries and Committees at the several stations in the foreign field-our kind medical advisers-the conductors and members of working-parties—the many friends who have shown hospitality to deputations—the authorities at Mildmay who again placed the Conference Hall at the Society's disposal for the farewell meeting in October, and the superintendent and directors of the Training Home at the Willows, for the unvarying kindness and assistance rendered to our candidates.

14. In reviewing the work abroad, it is difficult to express how much this Society owes to the Secretaries and Missionaries of the Church Missionary Society; the amount of correspondence and accounts which they carry on adds not a little to their particular duties; and your Committee feel that were it not for their valued help, the expenses of each mission would be largely increased, and its efficiency impaired.

15. We are glad to report that the old stations have been kept up, though not to as full an extent as could be desired. Full particulars of them will be found in the second part of the Report, and in addition to this, very full reports from each Missionary will be found in India's Women, and we commend this Magazine to the notice of all our friends, and bespeak their increased support to it. We have some extensions also to record. An important mission is now being entered upon in Kashmir. Dr. Neve, the Medical Missionary of the C.M.S., having invited us to send Miss Butler there, and friends through him having offered to supply the greater part of the expenses, she is now on her way, accompanied by Miss Hull. We have been able to send two ladies to Osaka in Japan, where open doors await them. The liberality of our Irish supporters has enabled us to double our staff at Foochow, where there is such a loud call at present for Missionaries, and the promise of a friend, who has generously offered £,2500 for a fresh mission in China, will enable the Committee to send out two ladies in the autumn to that country.

16. The difficulty which your Committee find in the Mission field is not the urging on of the Missionaries to increased and more extensive labour among the heathen around them, but rather to restrain them from attempting impossibilities; they find themselves drawn on from one opening to another in the immense field—the

The CHAIRMAN said :-

'All who know Sir Rivers Thompson must lament his enforced absence, and it is with a sense of some diffidence that I find myself called upon to take his place.

'I know what it is to meet an audience of the friends of the Church Missionary Society, and to long and pray for the power to put before them clearly something of the impressions and the hopes made upon my own

strain becomes too great, and yet how can we stay the glorious work? Our corresponding Secretary for the Punjab, the Rev. Robert Clark, writes:—:

'Your ladies are admirable Missionaries,—we thank God daily for them, and we thank our friends at home for sending them; but they are only women, and when their whole heart is in their work drawing out intense love both towards God and man, they do not know where to stop—this is their weakness: the one human remedy is for us to see that they have such support and help that they can go on without undue strain in mind or body.'

To carry out Mr. Clark's suggestion we need more and more labourers; as the work opens out, the staff at each station must be strengthened; as each new call comes, we must be prepared to accept it. For this we need increased funds and an ever-increasing band of workers. Will not loving hearts lend more abundantly to the Lord that which in His bounty He has given them? And are there not many able and willing to consecrate their lives to their Master's service by going forth upon this happy work? If so, during this next year our Lord will be glorified, His Church increased, His kingdom advanced, the dark squares on the mission map lessened, and softened down from their terrible blackness, and England will more bravely and more efficiently do her part in fulfilling the Master's commands to preach the Gospel to every creature.

mind during my tour round the world. And I know what it was last Tuesday to face the largest audience of all, and be silent; so you will forgive me if I hurry on for the sake of those who follow me. I congratulate you on the condition of your funds. It is a little dangerous to be continually advancing; it makes people think that you do not want special help; but the danger is in the increased expenditure,

and therefore you have the strongest possible reason to ask for further effort, because the work must advance, and it should not be crippled by any retrenchments.

'As regards our losses, too, I must say a few words, first of all regarding Mrs. Weitbrecht. When I was at Salisbury Square, I had many visits from that dear lady, which I always looked upon as occasions of receiving not only advice, but instructions-instructions which I tried to carry out as fully as possible. It is to me a very solemn thought that the name of Miss Bowles, whom I saw in my late tour, at Calcutta, must also be added to our list of losses. It is very difficult to realise that that energetic mind is no longer brought to bear upon the work of the schools. Miss Harrison I also saw in Japan. She said she had been hoping for my coming, and I was there at the time that arrangements were being made for her return home. Well, the Lord gave, and the Lord has taken away, though I feel sure that we should not for one moment be discouraged.

'You know what heavy sorrow has fallen upon us in the Church Missionary House through the grave tidings from Central Africa. Even when Bishop Parker is taken from the Mission field we cannot hesitate—we must still go forward.

'I congratulate you on getting a new home, because I think you will have more space, which will be a help for many a year to come.

'There is another point which calls forth our sympathy and our prayers. Mr. Robert Clark writes about the overwork of the Missionaries, and says that the only remedy is to reinforce the staff, that no undue strain is put upon their powers. So far so good. I have seen a good deal of the work abroad, and I know that the labourers are overworked. But there is no human remedy. It is right to see that they have proper support and help from home; but whilst fresh fields are always opening, how can you prevent their taking up fresh work? The supply creates the demand. Let new workers go out, and extension follows. There is one divine remedy for distracting care. It is expressed in a verse of one of Bickersteth's hymns :-

"Peace, perfect peace, by thronging duties pressed:

To do the will of Jesus, this is rest."

'It is not so much the pressure of the work as the disquietude of the mind that causes the strain, and we have to pray for that quiet mind which enables us to do what work we can, and leave the rest undone. I remember quoting those lines to one of your lady Missionaries, and I sent her the other day some more lines, which had just been sent to me:—

"Rest is not quitting the busy career: Rest is the fitting of self for its sphere."

After some interesting allusions to his experience of our work during his visit to India, Mr. Wigram concluded:—

"I pray that you and your Society may be more and more abundantly blessed, that there may be abundance

of ladies going forth to this wide field of labour in God's service.'

Rev. SIR EMILIUS LAURIE, Bart., moved the first Resolution :-

'That the Report be printed and circulated, and that the following ladies form the Committee for the ensuing year:—Mrs. Barlow, Mrs. Boswell, Mrs. Bourdillon, Mrs. Collet, Miss Denny, Mrs. W. Gray, Mrs.

Hasell, Miss Lang, Miss Lawrence, Mrs. R. Maclagan, Mrs. D. J. M'Neile, Mrs. F. N. Maltby, Mrs. Piper, Mrs. Sandys, Mrs. Shirreff, Mrs. Stuart, Mrs. R. Trotter, Mrs. R. Williams.' He then proceeded:-

'My Christian friends, I cannot claim the honour of speaking at this meeting on the ground of having had personal experience of this Society's work abroad, but I always feel that it is the duty of the speaker to do just what he is told—at least so far as the place which he occupies on the programme—therefore I throw myself on your kindness, and if I cannot promise to be interesting, I will promise to be short.

'Only vesterday I was taking part in a meeting for the London City Missions, and I cannot help feeling that we have in this fact an illustration of the vast variety of work which Christians in this country are called upon to undertake. I do not find that there is any antagonism whatever between the work of the London City Missions and the work of your Society, though the field of operations is different. Each recognises the same deep need of salvation, and seeks to make known the same blessed Gospel of Jesus Christ. Foreign Missions are often discouraged on the plea that the heathen at home should be attended to before the heathen abroad, but I don't find that persons who make that objection are the most energetic about Home Missions.

'An able speech was made yesterday, suggesting that all Christians should combine to aim at the conversion of the whole of London; and a very graphic picture was drawn of the result of bringing 5,000,000 souls to the feet of the Lord Jesus. To effect this would, doubtless, go very far towards the conversion of the world. But if we waited to obey our Lord's last command until we saw the whole of London brought to the true knowledge of the Gospel, we might wait longer than any of our lives are likely to last. The Apostles did not remain in Jerusalem until all its inhabitants were converted to Christ! The great thing is to encourage in Christians that Missionary spirit which not only grasps a few sections, but seeks to evangelise the whole world.

One of the greatest results of the late simultaneous meetings was, I consider, to emphasise with new force the command given by our Lord between His Resurrection and Ascension. It appeared to many as a new discovery, and assumed an intensity and force which it had never done before. In times gone by, the tendency of the Christian Church has been to look upon the heathen in the mass rather than as individual human creatures, consequently a very large section of the population of heathen lands-I mean that composed of womenwas very much lost sight of. The peculiar position of women in the East, the seclusion in which they live, has made it impossible for the means usually employed in evangelising, to reach their homes and their hearts.

'But now the Christian conscience of this country has been aroused to individualise the work, and to consider the need of each isolated soul, and by means of lady missionaries, we have been able to form a Mission to the women of India.

'We are not without examples in this field of labour. How many instances in the New Testament show that women were ready to embrace the message of salvation! Such women, for example, as the Samaritan at the Well of Sychar and the sinful woman who anointed our Lord's feet. When our Lord went beyond the boundaries of the Holy Land, it was a Syro-Phœnician woman who was attracted to Him; and this is the only instance recorded in which He said to any one on earth, "Great is thy faith." And if you come to Apostolic examples, you can turn to Acts xvi., part of which has been read to-day, and which always strikes me as one of the most picturesque and sublime chapters of the Acts, because you have here the first record of the introduction of the Gospel into Europe. In this chapter, two conversions are recorded, of which one is of a woman. And thus it seems to me that we may emphasise and intensify the missionary spirit if we consider the source from whence it flows forth.

'I heard an anecdote of an American, who asked an Englishman why he looked upon Columbus as a great man. The Englishman explained. The American failed to see anything great in discovering America. He said Columbus could not help coming to America, if he only sailed straight on, for it was much too large to escape notice. Now, if he had discovered England, that might have entitled him to some distinction.

'On one occasion I was going down to Windsor with some Americans, and as we crossed the river Thames one of them looked up and said, "Is that your river Thames? I guess, in our country, we would call that a ditch." I replied, "Have you any ditch in America which has Oxford, Windsor Castle, or Lambeth Palace on its banks." "No," he admitted, "we have not got that."

'Without taking undue credit to ourselves, we may say no nation on the face of the earth has done more to wipe away tyranny, to remove oppression, strike off the chain of the slave, and let the light of truth into the dark places of the earth, and so to raise the standard of other countries to the same level as the nation to which we happily belong. It is only carrying out the traditions which have been handed down to us by our fathers, if we carry on this work.

'We rejoice in the purity of the Christian home, as one of the characteristics of this country, and it is from the homes of England that we are sending out our daughters in order to purify those homes in India and elsewhere. When the history of England comes to be written by one who can trace to its sources the national greatness, it will be seen that the greatness of England will not consist in the victories she has won in foreign lands. not in her commerce, certainly not in her wealth, but in her moral and religious power; and that she has been among the first of nations to send out the Gospel to evangelise the world.

'We may have faith in many civilising influences—in science, in the power of music, for instance—but we believe that nothing can really regenerate the women of India, or of any other country, except it be the simple Gospel of the Lord Jesus Christ, that Gospel, pure in its principles, that Gospel, mighty in its power; and we believe that this Society, as well as that other Society of which it is the faithful handmaid, does, and ever will maintain, the great evangelical and Protestant truths which are so dear to us.'

Rev. GILBERT KARNEY:-

'Mr. Wigram, Christian friends,— It is a very great pleasure to be amongst you again. I have had a visit to India which has brought me home under a sense of responsibility such as I never could have anticipated before I left our shores.

'I must first of all say that there is a very deep shade over my own mind to-day. You, sir, have referred to the death of Bishop Parker. I do not think it is known how much this Society owes to him. I do not now speak of him as a dearly loved and much trusted friend, but I speak of him as one to whose wisdom, and statesmanship, and discernment of character we owe the origination of some of the most important enterprises of this Society,—enterprises which have filled me with thankfulness during this visit to India. It was to him we owe the inauguration of our Missions in Bhagulpur and Burdwan, the Mo-

hammedan work in Calcutta, the Bengal Village Mission, and the Widows'

Training Class.

'And now he has gone to his rest, and it is for us to pray that the Lord of the harvest will raise up for our work men of like spirit. We want leaders, statesmen, men of mind, character, thought, discernment. We are passing through a missionary crisis. It does not follow as a matter of course that old methods, which have prevailed for many years past, are exactly the methods for the present exigencies of mission work. We want men who, in the midst of pressing duties, will realise that "to do the will of Jesus, this is rest." The present crisis should fill us with praise. God has given us so much for which to bless His Holy Name; and we have not sufficiently blessed Him. We should pray earnestly that He will send forth workers of His own choice.

'The two characteristics of our work which have impressed me most especially are its thoroughness and its unobtrusiveness. These are its great features, and I can truly say you may thank God for those who, in this work, represent you in India. The work has opened before them in a manner simply

wonderful.

Our branches of labour are manifold, and very deeply interesting. I will not speak of ordinary Zenana work, except to say that it is quietly leavening the female population with its influence. The effects may not be very openly manifest. We have no idea here of the difficulties of a public confession of conversion, but the majority of those who are taught by our missionaries can never be Hindus in the sense in which their mothers and grandmothers were Hindus. And, remember, it is the upper classes who are largely affected by this leavening process.

'I had no conception till I went to India of the laborious character of this Zenana visitation. Ladies belonging to the families of civilians have spoken to me about it, and said, "At hours when we never think of leaving our houses these ladies are going from Zenana to Zenana, in a routine that seems almost wearisome in its monotony, all for the sake of Jesus Christ."

'In regard to Medical work, it should be understood that at present we have but one strictly Medical Missionary. That one Medical Missionary is a lady who has gone to Kashmir. She holds a Medical Diploma. But we have several ladies, whom we do not call medical missionaries, who yet have certificates in midwifery, nursing, dispensing, etc., and a competent knowledge of minor ailments and their remedies. They are doing a work, the usefulness of which it is hardly possible to overestimate. In regard to one of these, while I was in Sindh the following letter appeared in a native

"There lives in Hyderabad a lady, whom we imagine has lately come from England. She has come to work amongst our wives and children, and will give special attention to our mothers during their confinements. The women whom she has attended exclaim, 'She has saved our lives. God in His mercy has sent this lady to snatch us from hell and lead us to heaven. Thanks, thanks be to this

English lady."

We have in our Calcutta Normal School forty young people in training; half of them are Eurasians, and the rest natives of India. It is necessary to the success of a besieging army that the rank and file should be filled with serviceable soldiers. We are persuaded that the best missionaries to the heathen will be their own countrymen and countrywomen. The object of our Normal Schools is to qualify Christian girls to be missionaries. This work is very great and very real. I took great pains to see exactly what was done in the way of religious education, and I can truly say that we have there an establishment which, by the blessing of God, will send out year by year more and more competent and trained assistants to our devoted

European missionaries.

'We have a number of girls' schools in every part, but there is one of which I must specially speak. The Alexandra School in Amritsar is a most excellent institution. Miss Bowles's death last year seemed to throw a shadow over it, but we have now the satisfaction of announcing that Miss Cooper has undertaken Miss Bowles's position; and she has thrown into the work an energy and wisdom which seems likely to tell immediately, and to add more and more to the usefulness of the school. I was a little anxious about these young people when I left England lest, amidst the other accomplishments, the practice of domestic economy should be lost sight of. I inquired if they knew anything of cooking. My challenge was met by an invitation to dinner from the girls, on the understanding that everything was to be cooked by themselves. After this dinner all my apprehensions were set at rest, and I can assure their supporters at home that they will not leave school unprepared for any posts which they may be called upon to fill.

'We find that the Bible-women are carrying on a most important work in Bengal. We have there a Widows' Training Class. One of the great difficulties in India has been to raise the condition of the widows. Bishop Parker's idea was to train such as should be suitable as Bible-women. At Chupra there are at present eight widows, selected for this purpose as being Christian women. They live in two houses, four in each, in the simple Indian style, and are in no way brought

out of their sphere.

'I have come away from India very deeply impressed with the conviction that we must do more to consolidate this work than we have done hitherto. Consolidation and extension are the two matters before us, but consolidation should come first. Our workers are very often in positions of difficulty

and even danger—danger of breaking down, and collapsing altogether. I am convinced that we have in our ladies admirable workers, and that we at home are called, not only to send them out, but to maintain them, support them, and back them up, to the utmost of our power.

'Nothing connected with my visit to India produced such an impression among our missionaries as the message of sympathy which I took them from the Committee. It seemed to infuse fresh life into their souls and into their work.

'We must have larger means if we are to carry out our work effectually. One of the great difficulties is isolation. I have in my mind a station where there were two ladies working admirably. One came home on furlough, and the strain on the other was so great, that she never has recovered it to this hour. Every lady who goes home on furlough ought in future to have her place supplied. It is unfair that ladies who go out to do this work should be left alone. We must not let stations fall below their proper complement. How are we to do this with our present funds? It is impossible.

'There is another matter. Our Bengal Mission is our only one which has no sanatorium. Ladies are not as strong as we are, and we must provide a place where they can take their rest, just as our ladies in the Punjab and South of India do. I wish some kind friend would take up this business and make it his or her especial care. Five hundred pounds laid out in this way

would be well spent.

'We must also remember that sympathy shown at home to ladies working abroad is of great value. I would earnestly ask our friends here who know any missionaries to write to them, to show an interest in their work, so that they may see that we pray for them and remember them always.

'I sit down with a sense of having only just touched a great subject. If I once began to tell of individual workers I could speak for hours, and where all are so good, how can I select some and omit others? We have the very greatest reason to thank God for what has been done in our work and by our workers in India. I do earnestly ask you to pray for our friends now in the Training Home. When once in India, the distractions are very great, and the tendency to try and do too much, if not one of the worst, is a very very serious danger. Now is the time when whole-hearted Christians should come forward and give themselves to the work. They will find in India a field ripe for the harvest, and a welcome from friends already there.'

The second Resolution was moved by Rev. H. E. Fox:

'That while desiring to express grateful thanks to Almighty God for the blessing which has been granted to this Society in the past, and for what has been accomplished in spreading a knowledge of the Truth among the women and children of the East,

efforts shall be made to increase the number of workers in the mission-field. that the vast millions of heathen and Mohammedans, who as yet remain unreached, may come under the sound of

this meeting resolves that renewed

the Gospel.'

He said :-

'We have heard something lately of the duty of urgency. It is only in the discharge of such a duty that I can claim to be heard this morning. Like Mr. Karney, I have spent the last few months side by side with our missionaries in India, and though I have had only a few hours' notice that I should be called upon to speak on this platform, with the cry of the heathen still ringing in my ears, it would be strange, indeed, if I did not find myself ready to answer to the call, to bear my testimony to the work which God is doing

through your Society. There is a happy coincidence about the fact of my being asked to speak. Mr. Karney might have had with him a pair of seven-leagued boots, for he has managed to cover the whole of India from one end to the other, with the exception of one particular district, and that district I have had the privilege of visiting. It is not possible even for a Mr. Karney to do all things! He had to pass Masulipatam. I do not think the missionaries there had even the satisfaction of recognising his ship, for it did not approach the shore. I visited that mission, and it has delighted me to-day to find how exactly Mr. Karney's experience and testimony of lady missionaries' work coincides with my own.

'Your workers are an admirable band, and I have met nowhere-taking them as a whole-Christian workers more devoted, and more characterised by their zeal and consecration, by their wise judgment, by their perseverance, by their patience, than these ladies.

'Mr. Wigram has told you how Miss Brandon opened a new way to us. He was the first Englishman who found his way into a Zenana, I believe I was the second. We were welcomed by the gentlemen of the family, and found a wedding was going on, with twenty or thirty people assembled, who were spending the week with them. The host came forward, and received us with all the courtesy and politeness usual among the Indian people. We went inside one other Zenana, but we did not see the Zenana ladies : the nest was there, but the birds were flown.

'Of your school-work I saw more. I visited, with Miss Brandon and Miss Ainslie, some of the schools in the Some may say that our district. ladies could not knock about like gentlemen; but my impression is that they knock about a great deal better. They think nothing of travelling long distances in a bullock bandy. You may have heard of a bullock bandy, but only those who have travelled in one can tell the discomfort of this

mode of progression. I cannot speak too warmly of the energy and courage, and the fertility of resource of these ladies. One fact I will mention, that bears very high testimony to their judgment. For their own schools, the Misses Brandon had drawn up a certain schedule of work - certain books to be read, certain rules of arithmetic to be mastered, and so on. So admirable was that scheme, that it has been adopted by the Government Inspector for all the Government schools in the district.

'Another station which I visited was Dummagudem, where Mr. and Mrs. Cain and Miss Graham are doing an admirable work. I arrived at the mission house, hot and tired. At the beginning of the journey I had trusted myself (for the first and last time) to a palki. After a short trial, I got out and walked the rest of the way. I was welcomed most kindly by friends, and asked to join them at dinner. In the large square dining-room I found a happy party of about thirty Christian teachers, and their wives sitting down by their sides. The wife sitting down by her husband! Is that anything amazing? It was the first place where I had seen such a thing, and it was a thoroughly native dinner. I was the only person present who had a spoon and fork. After a short prayer, we had a very pleasant meal, followed by reading and prayer.

'I would very earnestly endorse what has been said about giving your warmest sympathies to those devoted missionary ladies, especially in the outlying districts, sometimes cut off from all communication with the outer world. The missionaries at Dummagudem are 80 miles from the nearest European neighbours. Write to them, pray for them, and encourage them.

'At Ootacamund, the two words Mr. Karney has used characterise your work perfectly; but indeed I can say this of all the other places I visited. I would emphasise strongly all that Mr. Karney has said with regard to your lady workers. You must back them up, you must double their strength. The Cambridge and Oxford Mission, and the Cowley Fathers, are wiser in their generation than we are. They mass their men; and we should do far more, humanly speaking, by putting half a dozen missionaries in one place instead of scattering them. India is going through a remarkable crisis. You may be prepared for anything any day. One illustration will suffice to show that you ought to be prepared to rise up and take advantage of any opening that may ofter itself.

'That large-minded, good, Christian lady, Lady Dufferin, devised the idea of raising a fund for trained native medical women for the relief of their countrywomen. The money was raised from every quarter, but the neutrality of our Government necessitated its being hampered with this grievous restriction, that it is to be used in no way for Christian purposes. Yet the greater number of students under training are young Christian women, as it is found that they are better educated and more suitable. A movement is being organised in the North-West Provinces to take up a similar work on distinctly Christian lines, though not in any spirit of opposition to Lady Dufferin's movement. We trust that our nurses will have, at least, an opportunity to preach the Lord Jesus Christ to their patients.

'I believe there is a glorious future before this Society, and before the C.M.S., as they go hand in hand to do the work of the Lord Jesus Christ.

General Touch, who rose to second the Resolution, said:-

you is to say very little, and just to has been said and done. A lady

'I think the best thing I can do for express my full sympathy with all that

Zenana missionary once stayed in our house for four years, and hearing and knowing of all the work that was going on at that time, I rejoice to hear how much more is done now than was possible twenty years ago.

'But I fear that what we have heard

may perhaps deter ladies from going out. It may appear to them that this climate of India is very terrible. I can only say that I am very much indebted to it. I have spent twenty years there, and have never seen a

The CHAIRMAN :-

'I do feel that we ought to go back with very solemn thoughts indeed. I can endorse, from what I saw in India, and in China, and in Japan, and elsewhere, all that has been said. This is the time and the opportunity for new and increased missionary enterprise,

doctor for the last sixteen. I only counsel the ladies to take care of their health. I would urge upon them the need of this self-denial—not to do more than they are able to do thoroughly well.

'God has done so much for us in the last few years, it is surely a cause of great thankfulness, and it should encourage our hearts to go forward in the full assurance that He will bless us in the fulfilment of His own gracious purposes.'

and it creates a stupendous responsibility upon those who realise it. Let us take this great work to our hearts, as something that is part of our lives, and let it draw out our sympathies more and more towards those who so sorely need them.'

The meeting closed with the Benediction.

The collections at the Anniversary amounted to £65, 8s. 1d.

Delayed Despatches.

FROM AMRITSAR AND BATALA.

N addition to the Report from Miss Tucker (A.L.O.E.), which we promised should appear in this Number, we are able to present a Report from Miss Wauton, our senior missionary at Amritsar, which was also due in March.

AMRITSAR.

MISS WAUTON'S REPORT.

'As various causes prevented me from sending in my Report at the usual time, it must be brief, as the past year's work seems to be receding too far into the background to be now spoken of in detail.

'The year opened with difficulties. It was necessary for both Miss Dewar and Miss Lonie to go home in the spring, and, in the absence of any other help, I could only take a very general superintendence of all the schools during the hot weather. It is no

wonder, therefore, that they suffered to some degree in consequence. In addition to this, we have to take into account a severe epidemic of fever which visited the city in the autumn. Three or four of the schools had to be entirely closed. In one, attended chiefly by Kashmiri children, a quarter of the number died, and everywhere the attendance of the scholars has been affected, either by their own illness or that of relations and friends.

'Such interruptions, in addition to

those which are always occurring, make it no easy task to draw the poor little weary feet along the road of learning. Often a child has to begin the same thing over and over again, because after returning from one of these numerous absences, "yad na raha" (the remembrance of it has not remained), as they themselves express it. So we require patience, as well as our scholars, to help them again and again over the first difficult steps, and we brighten the way, as much as we can, by giving them attractive books and enlivening the school-hours by songs. Dearly do the little ones appreciate any time that is thus spent on them, and the hours are well laid out in winning their young hearts, that we may show them something of the love of Him who called the children, laid His hands upon them and blessed them.

'Much is being said in these days, amongst the supporters of missions, of "Education versus Evangelisation." It seems to me that Christian education is evangelisation, and that there can be no more effectual way of preaching the Gospel than by instilling its truths into the hearts and minds of the young, when they are most open to receive them. We wish that the number of our schools could be multiplied a hundred-fold, especially in the country districts; there the bigotry of intense ignorance amongst the women makes it difficult for them to apprehend anything, except what concerns their cooking, their spinning - wheels, or their cattle.

'But the ignorance which our schools are intended to dispel is one of the chief hindrances in establishing them; and though it may sound an easy matter to open a village school, hardly any one who has not tried it can credit the amount of opposition which it is met with. In Suttar Pind, about a mile and a half from Amritsar, we have tried the plan of collecting the children together, in the first place, under the care of a woman in the village, to learn kasida work. So far.

several girls are coming regularly, but it yet remains to be seen whether we shall keep our hold of them when the needles and thread are exchanged for books and pens.

'The Majitha School, under Mrs. Chatteriee's wise and efficient management, has prospered greatly and contains now more than 100 girls. We have had several happy visits there, and each time have come away cheered by seeing the fruits of Mrs. Chatterjee's Christian influence, in the ready, intelligent answers given in reply to the Bible questions—answers which show not only intellectual apprehension, but in some cases a heart interest. The larger attendance here is, no doubt, chiefly owing to the fact that, being a town, the people are a little more enlightened than in the villages; and as it is the only female school in the place, there is no opposition from rival institutions, as is often the case in the

cities. 'In Amritsar, female education is being so largely carried on by the municipal committee and other bodies, that there is little room for us to increase the number of our schools. We have, however, opened one new one for Mohammedan girls. The mistress is one of the students of our Normal School. She has pleased us much by the interest she has shown in her work, and by her evident desire that her scholars should receive Christian instruction. So eager was she to begin, that I found her busily teaching the Ten Commandments, texts, and hymns, before they had learned more than a line of the alphabet. So though we cannot yet have Christian teachers, we can have what is almost as good, those who have been instructed in the Bible, love its truths, and accept it as the one true revelation from God.

'The Normal Class students have been much the same in number as last year, though the fever has told very much upon the attendance, especially amongst the Mohammedan girls. One of them, we fear, will never be able to take her place in the class again. She has been learning in the mission schools ever since she was a little child, and has not learned in vain. While lying on a bed of sickness, her Testament has never been absent from her side. Her mother and the neighbours say, "We entreat her to rest, but she will be reading this book night and day." She told me that praying to Christ had been her greatest comfort. When asked what she prayed for: she said, "That I may recover."
"And for anything else?"

"Yes, for salvation."

"Don't you think you can get this from Mohammed?"

"No, it is only to be found in Jesus,"

referring to Matt. i.

'It was a joy to feel she had been led to that safe resting-place, and that neither life nor death can separate her from the Saviour in Whom she is

trusting.

'In the village-school training-class, two of the women (both Sikhs) are holding the scholarships of two rupees a month, which have been founded by the friends of the late Mrs. Keene.1 Their names are Dayawanti and Pritam Kor. They are both diligent students. The former especially takes great delight in the Bible history, often comparing it with the Granth (Sikh's sacred book), and sometimes adding, "What guru Nanak2 taught us is good, but this is better."

'A passing notice is due to the memory of one of our teachers who has been taken away this year. Rupau was a Mazhabi Sikh, and at the time we came to Amritsar was teaching a Mazhabi Sikh school. Two or three years afterwards she was baptized. As old age and increasing infirmities came upon her, she was obliged to give up her school, but never failed, as long as her tottering steps could carry her, to be present at church, especially delighting in the Communion Service, which she never missed if she could

possibly help it. She fell asleep on New Year's Day, passing from the earthly to the heavenly Sabbath.

'The Widows' Industrial Class has been helped on by the donations of some very generous contributors. This has enabled us to admit more, and we have now nearly fifty in the class. Miss Stuart of Glendhu, Harrow, has most kindly undertaken to receive and dispose of the work. Will friends wishing to purchase please apply direct

to her?

'I cannot forget, too, how many gifts we have received for the work. generally from kind "helping hands" in England. Boxes from London, Clifton, Bolton, and other places, laden with dolls, pieces of cloth, and other acceptable rewards for over 500 scholars have poured in upon us. As we recall the names of each donor, we thank them most gratefully, and pray that our heavenly Father may reward them openly and abundantly for all that they have so freely bestowed in His cause.

'To revert for one moment to the workers. As a failure of strength has compelled me to relinquish the work for a time, I was very glad, before leaving, to welcome back Miss Lonie, restored to such a degree of health as will enable her, we hope, to engage in many works of usefulness in the house, setting others more free for outside labours. Miss Dewar had already returned to us in the autumn. My portion of the service has been unexpectedly and providentially provided for by the arrival of Miss Smith, who has been prevented for the present from carrying on her work in the Hazara. Being already acquainted with Amritsar, she can undertake what would have been impossible to a stranger. So most thankfully do I commit the charge to her willing and experienced hands. May the same Master, who has said to one weary worker, "come apart and rest awhile," abide with

¹ See No. 44, p. 110.

² The founder of the Sikh faith.

those who remain amongst the clinging, pressing throng, to bless the teaching of His word, and so to reveal Himself through the testimony of His servants, that many may be attracted to Him,

and may come forward with the exclamation on their lips, "We would see Jesus." E. WAUTON.

'VEYTAUX, SWITZERLAND, April 12th, 1888.'

BATALA.

MISS TUCKER'S REPORT.

'For what purpose is a report written? Some would reply, "To draw money." If this were all, I would never care to write one. If Christians have indeed given themselves to the Lord, it will be their pleasure and privilege to lay offerings at His feet. There will be no need for us to urge and entreat.

'But reports are required for three

other purposes :-

'First, to let the exact truth be known.
'Secondly, to awaken sympathy and a spirit of prayer.

'Thirdly, to express gratitude to

generous friends.

'To let the exact truth be known. Then we must not only tell of successes, we must not only paint with the tints of Rubens, we must have some darkly shaded pictures, for clouds oft hang over the Mission field, we have not perpetual sunshine. To some workers it is given to triumph like Joshua, others have to mourn with Jeremiah. In the last report there was mention of four Bible-women belonging to the Batala Mission. At present we have but two (though Miss R. Singha gives kind gratuitous help). Where are the other two? Do they rest in the quiet grave? No, alas! like Demas, they have forsaken their post. A very sad story belongs to one whom we had accounted an honorary worker.

'For more than eleven years Moulvie— was regarded as a convert, and his wife for about eighteen months worked as an honorary Bible-woman in Batala, and received a costly present in acknowledgment of her services in Zenanas. We thought them somewhat weak Christians, but sincere. Their eldest daughter, one of

the loveliest of our Indian maidens. was supported in the Alexandra School, and, one year, won there the good-conduct prize. After a while this dear girl fell ill of consumption, and gradually, slowly, sank into the grave. Her case awakened much interest: dear Miss Bowles came from Amritsar to see her loved pupil, frequent visits were paid by Batala ladies, and by many little acts of kindness we tried to cheer the sufferer, and comfort her sorrowing parents. Hers was the deathbed of a Christian, she was ready, as she said, to depart; but we saw not the brightness and joy which often gild a believer's sunset. We now know too well the cause of the poor girl's sadness. How could the young Christian rejoice when she knew that there was falsehood in her home. that the kindness shown to her by Christian friends would be repaid by treacherous desertion? How could she welcome death when feeling that her young life was the golden thread which bound her family to the Church?

'Never shall I forget the funeral. Singing hymns, we followed on foot, under drizzling rain, the graceful form which lay, as if sleeping, on the charpai carried by Christians. We found that, by some counter-order regarding the grave, it was not ready, so for awhile the charpai was placed in the "Sunset" verandah. The night came on, the rain fell thicker and faster. The burial had to be by torchlight, and the ground was so slippery and wet that it was not easy to keep our footing. A darker, sadder night was coming on those whom this young girl had loved; but we doubt not that she rests in light.

'The grief of the parents was excessive, the mother especially mourned as one without hope; they (but we knew it not) could not look forward to a meeting above with their Christian child.

Some months afterwards, the Moulvie requested me to ask the Principal of the Boarding School at which he was teaching whether his salary might not be increased. I felt that the salary was already almost too liberal, but it was not for me to say so; I carried the message, and received the reply which I fully expected. I knew not that on that reply hung his decision as to whether to remain a false friend or openly show his dark colours. Silently he heard that no advance of pay was to be expected; soon afterwards I went to the Hills, and there received the startling intelligence that the Moulvie and all his family had apostatised from the faith!

'Vain were letters—vain Mr. C.'s expostulations. The Moulvie hoped to be placed at the head of an opposition Moslemschool, and to receive many gifts from those whom he rejoined, and to whom he averred that in heart he had always been a Mohammedan. But the school that was to injure ours was never started, and we have reason to believe that the gifts fell a good deal below what was expected, the more respectable Mohammedans disapproving of the way in which he has treated his kindest friends.

'On the day after my return to Batala, my first visit, very early in the morning, was to the house of the *Moulvie*. I did not see him; if he was in the house, he shunned a meeting. I gave God's solemn message to the wife, who received it with an almost defiant smile, and then I crossed that threshold.

which I had trodden hundreds of times before, but over which I have never passed again. Sometimes in a Zenana, which is very near, I sing aloud familiar hymns or *bhajans* about the Lord Jesus, thinking that the well-known sound may reach poor Begam's ear, and thrill to her heart.

Will not readers sympathise with missionary disappointments, and pray that even apostates, repenting in dust and ashes, may find mercy from God?

'We have not found that their defection from, and slander of, Christians, have closed many Zenanas. About 130 are on the list, and more are ready to be opened when we can increase our working-staff. The village mission at this season must not be neglected.

'I now pass on to the third object of reports, that of making grateful acknowledgment of kindnesses received.

'Here I scarcely know where to begin or where to end! From Carmarthen, Chester, and other places, what boxes of beautiful articles have arrived, some to be sold for the Mission, some to be given away as schoolprizes! Miss Platten's exquisite illuminations deserve very grateful thanks, while from Zenana to Zenana, village to village, has been carried something supplied by dear Miss Swainson's Painting Union. What beautiful cards have come, also books, and, last, not least, handsome subscriptions to keep up the work! Such gifts have been acknowledged by letters, but once more in print would I repeat how much the kindness of friends is prized. One lady supports a valuable Bible-woman, others have laid us under obligation again and again. There has been indeed no need to urge and entreat. Christian liberality reminds us of the well-known lines describing a sister grace-

"The quality of mercy is not strained,
It droppeth as the gentle dew from heaven
Upon the earth beneath; it is twice blessed,
It blesseth him who gives, and him who
takes."

'C. M. TUCKER.

Medical Work in the Koreign Mission Kield.

o much has been said and written of late concerning the medical work of ladies in India, that no apology is needed for another attempt to look at the matter in fairness and truth. I would begin by endeavouring to remove one great apparent cause of misunder-

standing.

It is assumed that for the ladies who have spent two years in medical study, the same position is claimed as for those who have gone through the full course. I would strongly affirm that this is not the case. The difference is fully recognised by all who understand the matter, though owing partly to inaccuracy in speaking, and partly to the want of a distinctive title for those ladies who have not taken their diploma, both classes are sometimes spoken of indiscriminately as 'medical missionaries.' It may seem unnecessary to define a lady medical missionary, and yet for the sake of clearness it is sometimes advisable to re-state well-known facts. She is one who, having taken her degree or diploma in medicine, is fully qualified to practise in any part of the world. The demand for such is very great, and I would advise any lady who has the spiritual qualifications, the mental ability, the physical strength, and the necessary means, to give herself to this noble work.

But there are some, nay many, to whom this full training is impossible. It may be that when, after years of waiting, they are at length free to give themselves to the Mission field, their age is such as to incapacitate them for the full course of study, although they could manage a shorter period, and the knowledge thus acquired, with their mature judgment and common sense, would be invaluable. Or, in the case of younger ladies, even if they have all the needed qualifications suggested above, the independent life in London of a medical student (for the full course) is often an insuperable barrier in the eyes of parents. Are we therefore to conclude that such ladies will be better, more useful missionaries with no medical knowledge at all? Many accept the assertion, 'A little knowledge is a dangerous thing,' without reflecting on the equally important fact that 'Utter ignorance is often a fatal thing.'

An instance flashes into my mind as I write of the loss of a valuable, ill-spared life, for want, humanly speaking, of the simplest knowledge of what was required, in the absence of any medical man. With the kind permission of Dr. Francis, I quote here from a paper of his on 'Medical Missions,' which must carry weight, as the opinion of a medical man who

has had many years' experience in India: 1 'The extent to which missionaries should be professionally trained is a matter for very serious consideration. Whilst I maintain that they who go to assume charge of dispensaries, and to occupy other prominent positions, should as a rule be thoroughly qualified-i.e. possessing a medical diploma or degree-I am sure there is abundant scope for others whose education has not been so complete; only these last should not be regarded as medical missionaries—a term which in their case is misapplied and misleading. . . . Many missionaries have often felt the need of some knowledge of medicine, which would not only enable them to give present relief to the sufferer, averting it may be, moreover, the accession of serious mischief, but by which they might obtain a firmer footing for the advancement of their more important missionary work.' With regard to the training, he goes on to say: 'The education . . . must be thorough, whatever professional knowledge they acquire being based upon a knowledge of anatomy and physiology. These ladies should be able to perform little operations in minor surgery, to arrest hæmorrhage from a bleeding vessel, set fractures, apply bandages, etc. etc. They would, in short, correspond to the native doctors of India, who have been taught in our colleges and medical schools, and who, intended originally to occupy subordinate posts as assistants, are sometimes, in consequence of their superior acquirements, placed in medical charge of dispensaries, and the smaller civil stations.'

This is the theory; what is the fact?-

- 1. The ladies who take the two years' course are fully qualified and certificated to practise in midwifery, and their practice is as legal as that of the English 'accoucheuse.' When we consider the amount of suffering and mortality entailed on our Indian sisters in this their time of need, by the ignorance and superstitions of the daies (or midwives), we do not wonder at the language of an Indian journal, quoted at the Annual Meeting (and reprinted here on p. 217) in regard to one of these ladies recently sent out by the C.E.Z.M.S.
- 2. They understand the diagnosis of simple maladies, and the remedies. How often in English villages does the clergyman or his wife by such knowledge relieve suffering, and earn the gratitude of the poor around. I could mention two, personally known to myself—in the one case a lady, in the other a gentleman—who are continually being called in to treat the sick in their neighbourhoods, no doctor being available for many miles. The former of these writes: 'Only to-day a poor neighbour came up, an

¹ Read at a Missionary Conference in Powys Hall, and published in Woman's Work

old woman, poor and clean, with ulcerated veins from much standing and hard work.' For years past rich and poor have sought and found ready help in sickness from this 'friend in need,' whose knowledge has been derived from reading and observation. She adds: 'Pray tell any friends whom it may concern that nursing and medical knowledge must benefit those who possess it, and those who are made well or relieved by it.' No thought of censure attaches to such ministry as this! May not our Indian sisters partake in the same blessing?

Again, the mother of a large family, with no medical training at all, but by the exercise of observation and common sense, often doctors her children and servants in minor ailments, and no one blames her! But Indian mothers are ignorant of the simplest remedies, of the most elementary laws of hygiene. May not some of this practical help be extended to them?

This practical experience and common-sense may be occasionally even more valuable than the book learning necessary for full qualification. I heard lately of a medical missionary, fully qualified, who had a case brought before her which completely baffled her skill. She had never met the like, and was at a standstill! In her dilemma she called in a fellow-missionary (not legally qualified), who had had practical training in a home medical mission. Without a moment's hesitation the latter diagnosed the case, prescribed the remedy, and had the satisfaction of seeing the cure of her patient.

It has been said that no English mother would allow a medical student to attend her daughter. Undoubtedly not, where she has her choice of skilled physicians; but place that mother with her sick daughter in some remote spot where no medical man is to be found, and see if she will not welcome the help and advice even of one who has had a brief experience in nursing a similar case of illness.

3. The responsibility resting on these ladies is not so great as that which falls on the medical missionary; for not being fully qualified they are at liberty to decline undertaking any case that is beyond their skill; and, moreover, since their success spiritually, hinges on their success physically, they would be doubly cautious as to what they undertook to cure.

After all, the crucial test is this:—What of those who have gone out with the partial training? Have we any means of ascertaining whether their work has been a success or not? I answer most decidedly that we have. Not to quote again from the Indian journal referred to above, I would mention in proof two instances which are but typical of many others.

Some years ago Miss Beilby, afterwards of Lucknow, was summoned to see the Maharani of a Native State, who had long been suffering from a painful disease. By God's blessing on her skill a cure was effected, and she was able also to cure many others in the city and hospital. Above all, she was enabled to tell of Jesus and His love to her Highness, who had never before heard His Name. The result was a touching appeal to our Queen, which Miss Beilby brought home with her, and was permitted to present to her Majesty. Surely this was success, attained by a non-qualified missionary; for it was only after this that Miss Beilby came home and completed the full course of study.

The second instance is that of a pupil of Dr. Francis, who had only five months' training. One of her Zenana ladies, after her confinement, was placed under the care of a Brahmin, who apparently did nothing for her. Illness supervened, and the poor girl (for she was little more) was left unwashed and unattended in a close dismal room, the one window closely shut and covered, and the only light proceeding from an open lamp, which added to the heat and discomfort. When Miss Bourne at length gained admission, the poor young mother implored her help. Her sympathies were indeed enlisted, and, kneeling by the bedside, she simply 'asked God to make poor Buggo better.' She then applied such remedies as she thought suitable, and left. The next day the patient was better, but the death of the neglected little baby, who was past human aid when Miss Bourne first saw it, threw her into a high fever. The relations were highly incensed, but aided by the anxious mother, the missionary was enabled to continue her treatment, and 'Buggo' gradually recovered. The gratitude of the whole household was, of course, unbounded. The missionary had free access for the Gospel message, and concludes her account with the words: 'It was worth studying for five months, if only for this, was it not?'

The need is great enough to absorb all the help we can send. If the supply of fully qualified medical missionaries were equal to the demand, we would ask nothing better. But this is an impossibility, not only at present, but for some years to come. Meanwhile doors are open on every hand. The time is short. Indian women are dying by thousands for lack of timely help. 'The hand of our God is good upon us.' Shall not our resolution be that of Nehemiah's, 'The God of heaven, He will prosper us; therefore we His servants will arise and build'?

I. E. BRACKENBURY.

Camp Life round about Amritsar.

By MISS DEWAR.



YEAR has passed since we followed the winter encampment of our Amritsar missionaries and their Bible-woman, dear old 'Mother Susan.' Again two of the party are on a tour of

mercy, and again Miss Dewar sends us extracts from her journal, written sometimes under the stars, sometimes in the cool shade of a banyan or pipul tree:—

"We have searched everywhere, but can find no trace of the tents!"

'The above most unwelcome news was brought us by the cook, a graskat, and a kahar1 in succession-something like Job's messengers—just as Susan and I were starting, about four o'clock in the afternoon, to join our encampment. The news was bad enough, as it implied some mistake in the baggage garis' (carts') movements, but the non-arrival of the greater number of our servants was worse. They had left early in the forenoon, and I did expect to find a bundle of grass cut for the pony, and also a cup of tea ready for Mother Susan and me on our arrival. Instead of which the clever people had been wandering about the whole time to no purpose.

'Still, nothing could be gained by talking; so, bidding them follow, we drove off, trusting to find our tents at the village agreed upon — Marioār. The pony trotted briskly along the level road, and just a little slower when we turned off into a dusty byway, also called a road, so little time was lost, and very soon the mud huts, dimly seen through the banyan-trees, and curling blue smoke, appeared in the distance. But had our baggage arrived in the meanwhile? or had the driver misunderstood the hundred and one injunctions heaped upon him in the morning, and so mistaken the way?

'Such thoughts had been passing through our minds all the way, and sometimes Mother Susan broke the silence by "What if they have gone to another village?" or some such reas-suring remark. The syce had some misgiving on the subject too, for he stopped each passer-by to ask if he or she had seen a gadda on the way, but the invariable answer was "Na!" or "Perhaps a gari may have passed without my knowing!" At last the welcome news that our cart had really been seen on its way to the village was given us by a small boy who was trudging along the dusty field near by. He was clad head to foot in a quilt. and was busily gnawing away at a stick of sugar-cane as long as himself. One often sees such figures in the evening -animated bedcovers supported by two sugar-canes-wending their way homewards after the day's work.

'We reached our camping-ground about the same time as our goods, and a long while before our wandering messengers appeared, so there was a lively scene—lots to do, and few people to do it! The dusty ground was strewn with boxes, bundles, chairs, pots, bedding—in short, all our menage, and there seemed little hope of order for a long while to come.

'The sun was setting, and the deep orange after-glow was spreading over the sky, telling us that the shadows were coming very soon; but the moon

¹ Kahar. Tribe of Sudras, generally employed as field-hands, but also in towns as palankin-bearers.

was rising, and, as the glow faded, her clear light grew stronger, so our difficulties were not without alleviations after all.

'In the meanwhile we received one or two callers. One of the lambardars (head men) and another buzurg (old man), both old friends, as well as one or two new ones. I asked if there was much fever in the village.

"All is well," said the buzurg.

"What!" said Susan, "there has been sickness everywhere-how have you escaped?"

"We have buried one to-day, and

many more this year."

"And still you say that 'All is well'?"

"Does not God do all things well,

Mother?"

'How calmly those dark souls meet death! If they have little hope, they

have no fear.

'24th Nov.-Once more in the stillness of the evening, talking together about what we have seen during the day, Susan and I. Uneventful and void of anything specially interesting, yet a fair specimen of the daily toil in

the vineyard.

'Leaving our tents in the morning, we skirted the dusty waste between us and the village, and passing the venerable banyan - tree, whose offshoots form three solid pillars, we turned towards the houses. Just a little way inwards, we saw the lid of an earthen pitcher hung over the alley by means of a cord fastened to the roof of the house on either side. It was a charm to prevent the cattle disease!

The first house we went to belongs to a distant relation of Rungit Singh, so the ladies are the élite of the place. One of the bibis (Mohammedan married women) put her baby on my lap as a sign of friendship. This, however, did not meet with the little fat ball's approval, and he immediately began to show his displeasure by a series of roars. Several visitors came in who remembered us, so they asked for a bhajhan. Unfortunately they remembered the concertina, too, consequently the "sound" minus the instrument did not come up to their expectations. "Sing louder!" shouted a rather deaf old lady, and we made

as joyful a noise as we could.

What a pity it is that the good people like the sun and we don't. With some difficulty we succeeded in getting the charpai (bedstead, which serves as a seat for visitors) just out of the glare and no more, then, sure enough, as the speaker is coming to the point, the chief listener begins to shiver, and says, "I must go and toast myself!" and off she goes then and there to sun herself on the top of the wall, or half-way up a ladder. "Can't you see better in the dhup (sunshine)?" guoth a half-blind woman. Whereupon Susan explained that I had owl's eyes, which blink in the light.

"I suppose you have come to tell us that we are all wrong, and that we must believe in Moses?" was the rather startling announcement, given in a very decided tone, by an old lady-

caller in the second house.

"Somewhat like it," said Susan

sweetly, "but not altogether."

'So all gathered together to listen -some on the ground, others sticking on crab-like to the edge of a low charpai, the middle and best part being always filled up with a swarm of restless, unhappy children-an audience shifting and changing like bees, but attentive in a way. There was the typical amiable old woman, who says isi tarah (just so) to everything. Then, of course, there were two or three specimens of the "dense woman," called by her countrywomen nambda budh (felt brain), who says nothing, and the visitor aforementioned, who thought herself above the average in under-They liked the story of standing. Abraham and Isaac. Even the poor dense face brightened up, and the clever one forgot to argue.

'Our visits, four in number, were amongst Hindus, with one exceptiona Mussulman. In the Mohammedan School we read a few verses from the 24th Psalm, confronted with the 7th chap. of Revelation—the question "Who shall ascend?" with the description of those who have gone, and how they got there.

'Speaking of the utter hopelessness of good works, we told them of the handwriting on the wall—weighed in the balances and found wanting. Our listeners were the father and mother. There were many others—children big and little, who gave us their bodily presence only—noise gratis!

'Although we did not meet with the argument, almost inevitable in a Mussulman house, perhaps the apathy

was greater.

'Khabarkheri, Nov. 26th.—Leaving the baggage to get packed and to proceed to Khaparkheri, we four, Mai Susan and I, Mulai (radish), the syce, and Buta Singh, a kind of Jack-of-alltrades, as chuprassi (messenger), went in the fresh cool morning to "Gūrū kī Wadāli." The road-or rather track-was pretty fair, it led partly through dust, partly across fields, varied by a dried-up slough now and then. The pony however was fresh, so we soon drew up under one of the venerable village sentinels-a spreading banyan. Gūrū kī Wadāli is a pretty spot; there are some fine old trees and lovely fresh fields of springing corn all round. If the pond were clear instead of evergreen, it would add greatly to the beauty of the place. A troop of little girls, each carrying a huge baby, came out to stare at us, and shuffled after us into the village, so adding to the liberal supply of dust.

'The first house we visited belonged to Khurhāl Singh, one of the lambardars. A charpai was put in a shady corner, and we were at once asked to sing. The audience was fairly attentive—one of the bibis was as steady as her naughty baby allowed her—"Why don't you keep the boy in order?" asked Susan. "What can I do?" said the poor mother helplessly, shaking the twelve rings in each ear, then,

turning to me, "Won't you take the child away in your bag?"

'Our next visit was very comfortable, instead of being received in the public room—that is the open court, common to man and beast, and blazing in the sun-we were taken into a large shady room, oh, so cool and shady! such a relief to my owl's eyes! The bibi and her mother-in-law were very civil, offering us a dinner of boiled mustard leaves and ghi (a favourite Punjabi dish), and many other delicacies, but better still, they were anxious to listen to some teaching. They were specially interested in a picture of the Flood. It represents people in all stages of drowning, some struggling round a mound, on the top of which is an old man with outstretched hands. The ark of course is floating calmly some distance off. The scene was explained in the usual way, with the additional supposition that the old man was a guru (teacher) who could not save his followers. This last piece of information took hold of the listeners' imaginations firmly. When a poor blind woman came in later on, the sas (mother-in-law) told the whole story over again, not forgetting the guru!

"Let me feel the water," said the

blind woman.

"Here it is," said the obliging sas, taking her hand and passing it all over

the sky!

'Then we told them about the true ark of our salvation, and what a storm beat upon the shelter, while those within were so safe. "And still you stay without," pleads Susan.

"Oh, if we could but enter in !" said

one of the women.

'They learned a very short prayer before we left—"I am a sinner but Jesus died for me; for His sake, save

me."

'Passing along the galli, an old woman spinning in her court asked us in. We sat down on a kind of low stool opposite to the crazy, creaking door, and were soon surrounded on all sides by women, mostly Hindus. The

most friendly, however, was a Mussulmani, called Malan. Two or three men stood at the entrance and annoved the ladies by looking in. Malan remonstrated, and finally succeeded in convincing the ringleader of his wrongdoing, for he promptly departed and shut the door, but rewarded himself and his comrades by looking through a big hole instead! The women did not mind in the least, for were they not outside? Leaving Susan and a circle of bibis deep in the Flood, I followed Malan to her home. After doing some little service for her sick child, we had a good opportunity for a chat. In the meanwhile, her husband arrived and sat down quietly to listen too. "We are very ignorant," said he, "it must have been written so in the Book of Fate."

"If anything was written, it must also have been written that some one was to come to speak to you, and that you should have ears to hear."

"True," said he laughing, "go on and

tell us something."

'Susan had arrived by this time, so we were two to speak. We began by showing what God's law requires, and how man fulfils it. This was something new to the old man, whose whole creed had been, "Don't steal, don't tell lies, and remember the name of God." In some astonishment, he said, "How can an old bear like me do such impossibilities."

"True, my friend," said Susan, "it is impossible to both you and me, but Some One has done it all for us." How easy it was to tell the story of the Cross now! Humble hearts are

delightful fields to sow in.

"Do come again, mother, and you too, sister," said Malan, as we drove off in the bright glow of the sinking sun. After many salams and repeated injunctions on both sides "to be happy," we went out into the jangal. Some winding about brought us within sight of our encampment, and very glad we were to creep into our tents for a while and be still.

'Buta Singh's beautiful simplicity amused me this morning. I had given him a basinful of cough mixtureenough to last for a week-the night before, so I asked him if it had done him any good. "Great good, Miss: I had no bottle to put it in, so I drank

it all up."

"Basanth Kor, the sardarni is dead!" The news met us on all sides, as we threaded our way along the gali this morning. How well we remembered our visit to her last year, and how she showed intelligent interest in spite of her being cumbered with the "manythings"! (see vol. vii. p. 121). We went to see her sister, an amiable woman, but very much less clever than Basanth Kor. "The light of our home has gone out," said the mourner; then, with true Oriental apathy, added: "It is the will of God." "It was man's sin, not God's will that brought death into the world," said the old mother. Then we told them the always necessary story of the Fall. Some dependants and neighbours came in, partly to listen, but chiefly to discuss the virtues of the dead. "She was a good woman," said one; "a most pious, loving mother," added another; "full of good works," put in a third, then a chorus of "feeding the hungry, clothing the poor, and repeating the name of God-she has surely gone to heaven." Oh the clinging of poor human nature to good works! Will the dark minds ever take in the news that the gift of God is eternal life?

A Punjabi hymn which has been Christianised is a great favourite, and is very useful on such occasions; one

of the verses runs thus :-

"I have put my hand into a wasps' nest, I have been stung all over: How can I be healed? I get worse and worse.

We have drunk of the cup of sin Over and over again-How can I be healed?"

The reply is that Christ can heal us; that the Holy Spirit can bring forth good works in us.

'Sangna, Nov. 28th.—Our tents are pitched under a tall, leafy banyan. The thick parent stem and fifteen branches, which have rooted themselves so firmly, cover a piece of ground large enough to build a church upon. Gleaming through the leaves is the rich red afterglow; a little way to the left the mud village, with its one brickbuilt house, standing like a tower in the midst-all dim in the veiling smoke. In the foreground is a semicircle of men and boys, sitting wrapped up to the eyes in their blankets, chattering and discussing the new-comers. "Whose tents are these? Is that a gentleman or a lady sitting at the door?" The evening glow having faded, a lamp is brought, which is a new wonder to be talked about for the next half-hour. It is truly a lovely spot, sheltered from the glare and heat of the day, and so quiet and still (excepting the onlookers' talk) in the evening, just the place to write in !

'Yesterday being Sunday, we stopped in our tents, but not alone, for visitors kept coming all day long. One Atari (sweet scent), interested me much. "I have come to get my heart cooled, mother!" she began. We would say warmed, but England is one country, the Punjab another. Susan lost no time in speaking some words of cheer. and soon the two were deep in a religious talk. It is not difficult to lead on to such things, they are only too ready to use pious words; but Atari had a mind of her own. One of her speculations amused us. "Suppose Eve had not eaten the apple, no one would have died, then how very old father Adam would have been now!" "We would all be young," said the old Mai (mother). Some one from without called Atari away. "I don't want to go," said the poor thing wistfully, "it is so quiet and peaceful here!"

'Many more came in the course of the afternoon, with the usual amount of cold and fever. The relations of one, too sick to come, came to ask me to go to her. "We will come and fetch you

after our work is done!" Accordingly after the moon had risen, a little family party-mother-in-law, sisters, brother, and baby-arrived to escort me thither. I had never been in a village at night before, so there was a delightful feeling of novelty. The dusty, dirty streets looked beautifully white, and a tall pipul shone and glittered like a fairy tree in the cold moonlight. Even the poor uncomfortable hovel looked snug and homely in the gleaming firelight. What a glamour there is in a fire! A savoury meal was cooking in a large pot, and all the babies were asleep (excepting the one who came to fetch me), a mighty factor to one's comfort. The poor sick one was lying in a dark little room, lighted by a sputtering diva. Fever had wasted her to a shadow, yet how resigned they all were! It is little one can do in such a case. Still, going to see her showed we cared for her, and they believe in love.

'This morning we went to *Thanda* where Bhagan lives, a friend of three years' standing. I forgot to mention that a brother of hers had called on us at *Khapartheri* to ask for a book. I gave him "The Sermon on the Mount." Bhagan told us that they had spent the whole day in listening to it. A very Sunday occupation truly! We spent a long while there, for they listened to the Word gladly, and after a tour of a few hours more in the village, we returned to say "good-bye," according to promise.

'The following will give an idea of what the women take in after a whole day's work—it must be remembered, seemingly greatly interested and appreciative:—

"They speak very good words: Do good and go to heaven!" "Never let me hear such a word again, Bhagan!" said I, in some distress. "No?" said the worthy soul innocently, "Did you not tell us to be good?"

'A drive over desert land, fields of cotton, and waving sugar-cane—grand place for hide and seek—brought us to

the quiet resting-place under the banyan, where we had the great pleasure of meeting E. W., who has come to (To be continued.)

Dawn in the East.

'Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings.'—MAL. IV. 2.

THE PUNJAB AND SINDH—AMRITSAR (MEDICAL), PESHAWAR, KARACHI, HYDERABAD.

EALING' seems the key-note of Dawn in the East for July-August; for in this Number we linger over our principal hospitals and dispensaries in the Punjab. Sindh also comes in, with its breaking up of fallow ground, and newly started work of 'double-healing.' Whilst medical work, which never fails to call out sympathy and interest, fills a large share of space, we do not lose sight of the fact that it is only the handmaid of the great object and end of all Christian Missions—'healing the broken in heart,' and making known salvation, God's one remedy for sin.

AMRITSAR.

St. Catherine's Hospital needs no words of introduction. The four ladies connected with it—Miss Hewlett, Miss Sharp, Miss A. Sharp, and Miss Bartlett—each write a report; Miss A. Sharp and Miss Bartlett, who were appointed to this station in the autumn of 1886, for the first time.

Amritsar Zenana Medical Mission.

MISS HEWLETT'S REPORT.

'A report which begins with an account of a picnic on Easter Monday by the side of a canal, promises, at least, to be not dry! This expedition to the canal was a long promised treat, and as far as most present were concerned, a well-deserved one.

'It was a happy day! First of all there was the holy joy of the Easter season, and the remembrance of the beautiful Sunday, the Day of days, with all its never-to-be-forgotten lessons. Then there was the lovely weather, the perfectly pleasant, and delightfully warm spring day—like the old-fashioned English midsummer days—a day when one might point to Nature, and expect one's hearers to understand something of the meaning of the "Resurrection life"; and again, there was the refreshing water, which afforded an illustration for the little address given at the picnic, and led one to give those who

had enjoyed a sight of it, a few thoughts about "the river of the Water of Life." What if it was only a canal! it seemed to those who drove three miles to see it exceedingly delightful, because they live in a city which enjoys the rather undesirable distinction of lying in a basin lower than any other part of

the Puniab.

And another source of happiness was that we were a party of over fifty in number, and all Christians! We used to be able to take our in-patients out once a year for a little excursion, but that is a thing of the past, for the workers and converts have so increased that it is now found to be a quite sufficiently serious matter to make provision for them only. How much there is in this for which to thank God! And yet again, one element in our joy on Easter Monday was that this was a kind of welcome to those who had been baptised on Easter Day.

'These were five in number, a woman from the blind school, with her son (whom we have sent to the C.M.S. School at Clarkabad until his fifteenth year), and a young man, with his wife and child, from Taran Taran. This young man first heard the Gospel, some years ago, from the Rev. R. Bateman. For the last two years he has been resolved to follow Christ, but, until a year ago, his wife was very unwilling to join him in becoming a Christian; at length, however, he persuaded her to listen to the teaching of Miss Khero Bose; and she has now come with her husband, and as far as we can tell, with her whole heart to be the Lord Christ's.

'This young man adds to the number of our Christian servants, as we happened to be able to employ him. We hope to have some day none but Christian servants, and thus to prove that it is not impossible for new Christians to become anything except catechists or mission munshis. It is very often quite out of the question for a man in this country to abide in the calling he

was in before his baptism, though there are doubtless exceptions to this rule. All missionaries require servants, and it is by no means out of the question to have good Christian servants. But the blot, that Christian servants are always good for nothing. will never be wiped away, unless those who employ them will watch over them, will daily study the Bible with them, and pray with them (in addition, of course, to household prayers), and will sympathisingly bear them on their hearts before the Lord, watching over themselves also, lest they should put some stumbling-block in the way of those for whose souls they ought to watch "as they that must give ac-count." We have now nine Christian servants.

'The picnic was a great success altogether. There was a little play under the shade of the trees, and then a good simple feast on the grass, the new and the old Christians, though gathered from different ranks, all happy together. When we had dined. we all met for singing, prayer, and a few words of welcome to the newcomers, and encouragement to all, based upon the description in Revelation of "the river of life," and the "new heavens and new earth." The singing was very hearty, and the sweet strains of "Whither pilgrims," and "Shall we gather at the River," seemed peculiarly suitable to the place and the occasion.

'At our little Christmas treat, we were able to include all the Mohammedan daies and Christian children who regularly attendour Sunday school, and we have to thank our kind unfailing friends in England for providing us with so many most acceptable gifts. The pieces of print, bags, dolls, etc., so thoughtfully and kindly sent, go far to make it possible for us to give an entertainment of this sort. This Christmas, at the usual evangelistic service with which we begin the afternoon, we had the extra advantage of a most helpful visit from Mr. and

Mrs. Lemmon of Dharmsala, who both addressed the women and children in simple and earnest language, and sang to them a new *bhajan*, which was quickly caught up, and which remains a favourite. We believe their earnest hearty words did real good.

'But we do something else besides

having treats.

'Perhaps the briefest, and therefore the most satisfactory way of giving our friends a little view of the work here will be to glance at each depart-

ment in succession.

'I. The Visiting .- This divides itself into two classes; there are the visits paid by the medical workers, especially to treat sick people, and to bring them the glad tidings; 4006 visits of this kind were paid last year. Of these, Miss Sharp must have done more than a quarter, as it was her principal morning work. She will herself report some of its wonderful and varied interests. It would be necessary to write volumes instead of pages to convey anything like a fair impression of the marvellous opportunities for preaching Christ, the yearning to hear, the "almost Christian" state of some listeners, the intricacies of the difficulties and family trials of those who are nearly persuaded to come out on the Lord's side, but who are held back by circumstances. One cannot, by just recounting a few cases, at all do justice to the real state of men, women, and children in this city, with regard to Mission work just now. Going in and out amongst them, one is often overwhelmed by a sense of the way in which people are losing faith in their old religions. It seems as though everything is ready for a great work of the Holy Spirit. Women into whose houses we should once have found no entrance at all will now implore one "not to go away just yet," "to tell them more," "to come again soon." Men who would once have indignantly forbidden a word being spoken in their houses on the subject of religion, are now craving to be told themselves something of the way of life. Miss Sharp's visits have been everywhere valued, and she has had some interesting cases of steady perseverance in hearing the Word of God. It would not be difficult for the whole day to be spent by several of us only in visiting, but strength must be husbanded and other duties met.

'Send us more Labourers! But above all, pray for all that is accomplished, that upon it may come down the dew of God's heavenly blessing, and His Holy Spirit, without whom all is barren

and unfruitful.

'Miss Annie Sharp's and Miss Bartlett's visits, numbering together about 900, have been only for teaching; of these, they will themselves give some account. They have had in addition special duties. The blind school under Miss A. Sharp has become well established, and already one blind woman has been given to her as fruit from this one year's labour (the woman who with her young son, was baptised on Easter-Day). Miss Bartlett has had much encouragement in a Bible reading for English people from the station, and she has lately begun one on Sundays for heathen and Mohammedan youths, in which she is assisted by Miss E. Basu: these lads were first led to come as the result of the Church Army Services.

'2. The Maternity.-Last year we began to see real success with our daies, getting several of them out into good posts. One is gone to Miss Mitcheson, one to the Hospital of the Delhi Mission at Karnal, one to the native state of Rampore, and so on; others have been taken on in their places. Others again have been received from different towns for training, to be returned duly certificated after two years. The daies under teaching and on the Maternity staff are all under Miss Abdullah's management, and their work in the houses of the people is all inspected by her. She and Miss E. Basu divide the actual teaching between them, taking the daies in classes according to their ability. The whole expense is met by the Municipal Committee of Amritsar. H. E. the Countess of Dufferin kindly expressed herself very interested in and pleased with these daies' classes, when she visited the hospitals in December. All the daies attend Sunday school; those who read have their own Bibles, and at Christmas chose Bunyan's Holy War as their Christmas-box. We believe that good impressions are certainly made on these Mohammedan women through the influence of their young Christian in-structors, and we know that influence is sustained by very faithful secret prayer on their part for these ignorant women.

'3. The In-patients.—Our thirty beds continue to be well used, and many a poor woman has been really nursed back to life who came here apparently hopelessly ill. Mrs. Basu visits constantly, and with untiring patience and love, by the bedsides. Her task is no agreeable or easy one, and a less faithful worker would grow discouraged; but she has gleams of sunshine. One poor dying woman was baptised in the Hospital last year, whose child is now safe under Mrs. Grime's kind care in the C.M.S. school. Others have listened with interest to God's Word, and many have learned texts and short prayers. We would ask our friends to pray for the patient and hard-working bedside reader through the hot and trying weather. Three outcast women from the Hospital have entered our Home, or place of refuge, only lately ready for them.

'Perhaps the Hospital will gradually fill the Home, but, of course, any woman willing to be taken care of and saved from a life of degradation will be admitted. There is one now in Hospital anxious to be taken in as soon as she is better from her present illness. In this Home they have to spin and cook the food, which is given to them according to their industry in spinning, and live in the simplest pos-

sible native style, with the least possible expense.

'We trust it may please God by this place of refuge to save some. We have been training an English nurse during the past year, who is now ready to go out as a nurse to Europeans. She has been very helpful in the Hospital during her training.

'4. The Students.—We have at present only two, and they are completing their second year, and beginning to work, one daily accompanying Miss Abdullah, and the other compounding and dispensing at the hospital.

'These two have been supported by scholarships, which we hope will be continued by the kind donors for the benefit of others.

'One girl, who began to study with a view to being employed in the Mission, and who learned dispensing very nicely, developed leprosy, and is now in the Leper Asylum in Calcutta, which is under the spiritual charge of the Rev. J. W. Hall, C.M.S. She is to be a teacher there, and as she is truly a child of God, we believe He will use her there for His glory. We would commend this sadly-afflicted young Christian to the prayers of kind friends.

'5. The Dispensaries.—There are two, besides the one at the Central Hospital; one of these is under the care of Miss Abdullah, and the other is managed by Miss E. Basu. They generally have very busy mornings, with good numbers of patients, but can do some visiting as well.

'Miss Sharp frequently looks in at the dispensaries, and sees any cases in the homes for which the other workers may not have time.

'6. Taran Taran.—Miss K. Bose carries on a most useful work there, and she has been able, by God's blessing, to send us several converts. She has no facilities, as we have, for receiving and testing them, or for taking care of them and continuing their instruction after baptism.

'7. Converts' School.-Allour women

learn to read and write, and in addition to their Bible-classes with me, they have in school systematic instruction in the Scriptures, Catechism, etc. Those baptized last May can now read the New Testament slowly, and learn verses by themselves. Some of them help in the hospital, one is our ayah, and several do needlework three or four times a day.

'One great desideratum for young converts (and perhaps for most of us!) is no idle time. Miss Goreh has given us invaluable help among these converts, and she also does translation as

her strength will permit.

'We thank God with very glad hearts for innumerable tokens of His favour and blessing; and we very warmly thank all the good and faithful friends to whose prayers and generous help we owe, under Him, so much.

'We were rejoiced, indeed, when we found we were really to have after all the *Mission* for which we had so long prayed; and we shall long remember, and, we believe, reap much fruit from, those services during Mr. Karney's visit. Day after day it was impossible not to see the deep impression made upon our people; we had prayed that they might be receptive, prepared by God's Holy Spirit, and the answer was full of blessing. That blessing is abiding; there are results in spirit, in tempers, in deeds. We hope we shall have a *Mission* next winter!

'None who were present at the services in the Hall Bázár, in the room where the Church Army meetings are held, will ever forget the earnest, hungry faces of the heathen and Mohammedan men and boys, who, when the benches were overcrowded, stood, densely packed, and with eager eyes fixed on the preacher and his interpreter, listened as for their lives!

'We knew most of these men; we visit in their homes, and to watch them hearing the Gospel preached like that was to feel (in the remembrance of their homes, and their own sin-burdened lives) perfectly lost in longing prayer, in overpowering anxiety, in unutterable longing that they might be preached to like that every week!

'Oh that England would send forth more evangelists, more reapers to

gather in these sheaves!

'It is impossible to close without an allusion to our little Advent Conference. It comprised only three meetings, but they were well attended, and we felt were blessed to all who came. They were held during the week of the Ladies' General Conference, and one of them was for ladies only, but the other two were ably managed by our kind friend, W. B. Harington, Esq. News of one outcome of these meetings has reached us from Ajnála, whence Miss Grimwood writes of a meeting which she and Miss Hanbury have held there, especially to consider this "Blessed Hope," when 26 of their Christians desired to be enlisted as "watchers and waiters for Christ," promising to pray daily for His return.

'May we all realise more than ever that, in the short time that remains, we have not only to seek to turn the heathen "from idols to serve the true God," but also to teach those who have so turned, to "wait for His Son from heaven"! This blessed duty we shall realise more and more, just in proportion to the faith with which we lay hold for ourselves of the special promise, "I will give him the Morning

Star."

'S. S. HEWLETT.

'ST. CATHERINE'S HOSPITAL, 'AMRITSAR, April 6, 1888.'

MISS SHARP'S REPORT.

'Since this time last year, there has grown a sense of enlargement and strength in this work, as of a tree spreading its boughs above, and becoming the home of many birds, and spreading its roots below, taking strong and steady hold. One also feels that these two conditions are increasing, through God's blessing, and will continue to increase. Every year brings greater experience to the workers, young and old, greater knowledge of human hearts, greater dependence on the power of God's Word, and a greater willingness on the part of the people to hear the Word of God.

'About this time last year we somewhat rearranged our work. Dispensaries in the city were committed to the care of assistants, and I visited them generally every day, in order to see any specially difficult case, and to answer calls to sick women too ill to come out. Previous to this arrangement, Miss Abdullah and I were each going daily to one Dispensary, visiting also any houses to which we were called, for the Dispensaries not only serve as a rendezvous for sick people, but as a place where, within certain hours daily, we are known to be found.

'The Maternity superintendence and visiting are, under Miss Abdullah, becoming very heavy, so we were obliged to release her from a full morning of dispensary work at Karam Singh, where the usual daily attendance, except in the coldest months, is 50, 60, or 70, or even more; and instead, we placed under her charge the Golden Temple Dispensary, where the numbers rarely exceed 40 a morning, and, at feasts and festivals, often dwindle to less than 15. This left her time for her maternity work. Miss Basu then took up the Karam Singh Dispensary, her place as dispenser at St. Catherine's being filled by two younger students. Lately, however, we have been sending one of these, who is completing her second year, to the Golden Temple Dispensary, both for her own good, throwing her, as it were, into the water to swim, and also in consequence of various exigencies preventing Miss Abdullah always going there.

'My work has, therefore, been superintending these two dispensaries, and

taking up all the visiting in connection with them. Also, latterly, when the Golden Temple Dispensary was in the hands of a young student, I often found many cases reserved for me, and was able to turn them to good account for her instruction; for practical teaching forms a very necessary part of medical training. We have a Bible-woman at St. Catherine's and the Karam Singh Dispensary reading all the time to the patients; but there is not one for the Golden Temple Dispensary so that whoever is seeing the patients medically has also to read to them in batches. Our number of out-patients last year at all the Dispensaries exceeded 31,000.

'We are wanting more students to train. We have had two or three applications, but they have fallen through. We have been asked to take a student trained at Allahabad in connection with Lady Dufferin's Fund for six months, in order that she may acquire practical knowledge, in which she is deficient. This is often a difficulty in Medical Schools for women, but here we have all facilities for practical instruction. Lately Mr. Clark consented to our having a second medical assistant at Taran Taran, as the work there is so hopeful, and without limitsgranted there are workers.—so we have secured for the time the sister of Miss Abdullah, who has studied at the Lahore Medical College for two years. She, again, has more theoretical than practical knowledge, but she will soon obtain practical experience. She left the Lahore College on account of the studies being too much for her health.

'Lady Dufferin visited our Hospitals this winter, in her capacity of President of the Association for supplying medical aid to the women of India. This work Her Excellency has taken up most thoroughly, and her visit here was to obtain information on the details of the mode of working Women's Hospitals. She spent nearly an hour inquiring into everything, and personally inspecting the Hospitals, and she

expressed herself very pleased with all she saw.

'In consequence of the new arrangement of work, I have been able to get through a great deal of visiting during the year, and have enjoyed it very much. Sometimes the calls were very numerous, and as many as nine or ten sick women in different houses had to be seen in one morning. When there were fewer patients, there was time for more leisurely visits, to make more real acquaintance with the people, and also for visiting those who had got well, and were only too pleased to hear the Bible.

'This last autumn and winter has been a very bad time for the Cashmiri population of Amritsar-the weaving trade, to which most of them belong, if they are not coolies, brings in such poor wages. Many were ill from simple starvation. A lady, to whom I mentioned this, most kindly gave me some money for cases of real distress which came under my immediate notice. I had no difficulty in finding worthy recipients-I mean such as were manifestly needy and destitute. More than one whom I brought to Hospital died within twenty-four hours, being unable to rally when the needed nourishment was obtainable. One woman and her mother came to us regularly. As soon as they recovered they would be sent out, but in a week or two they would reappear as ill as before. "What, you have come again, Metro!" I said one day. "There is food here," she replied, "and there is none at home."

'I was called one day to see a whitehaired, very fine-looking old Cashmiri woman, who had no distinct illness, but old age was telling on her. She lived in a large house with many other families, who were allowed, as a charity, to be there rent free. They told me that she alone was left of her family, that her children, grandchildren, and other relatives were dead, and she herself said, in a longing tone, and with a look of clinging love at her old spinning-wheel, "I have nothing but that wheel and my charpaie left." I proposed her coming into the Hospital. She answered half indignantly—

"How can I leave all my children?" pointing to the room full of men, women, and children of various ages.

"But I thought you had lost them all."

"These have grown up before me from their babyhood," she replied, "and they are like my children."

'And so she stayed, and enjoyed the visits, and listened very attentively to the reading; and so did the many listeners always present. She gradually got weaker, but always looked out for the periodical visit, and had a clean sheet spread over the *charpaie* in readiness long before I arrived, and said that the visiting day was brighter than the other days of the week. At last she was scarcely conscious of my presence; however, "her children" were glad that I should come. I have not been there since her death, but am sure a warm welcome would be given me.

'I subjoin the copy of a letter from a man whose wife was under treatment; it is a specimen of the funny ones we receive every now and then from men who know some English, and like to make use of it.

"To MISS DOCTOR,

St. Catherine's Hospital, Amritsar.

"Thanks for you have seen my wife yesterday. Although blessing with health children and all what ever it is in the Holy Hands of Almighty God but still I hope you will not unlike it to ask for my wife's health as I believe you a mean and cause of her health in this world which is quite a globe of causes and occasions under these natural brilliant stars moons and sun.

"Referring the above I beg your pardon to ask you about her health as follows.

"(1) What kind of sickness she

"(2) Will she turn of well and can she be healthy any way? "(3) Why her blood is so thin and

why she is so weak!

"Further I wish to bring to your notice that I am more anxious to get her healthy than to see her the mother of children.-I am, yours highly obliged," etc.

" í2/1/88.

"P.S.—If you like to say me anything verbly, I can see you where you like.—Yours highly obliged," etc.

'I am glad to say the patient did "turn of well," and is a very attentive listener to the Bible. They are both very thankful for her restoration.

'Another call was to a woman dying of consumption. I paid her a good many visits, and her husband, a shoemaker, always listened with great interest to the Bible, and asked many intelligent questions about Christianity. To one, specially, he was anxious for an answer, viz. whether Christians lived according to the Bible. seemed dissatisfied with Mohammedanism, because he said its professors did not live according to its doctrines.

'A friend of his, a weaver, came in several times, and this man was even more decided than the shoemaker in his disbelief in Mohammedanism, and interest in Christianity. He asked for a Bible, and read it diligently, and begged that he might be visited, and the Bible explained to him. It was certainly striking how well he understood its meaning, and seemed to grasp spiritual truths. I should like to ask prayer for him. He talks of becoming a Christian, with his family, but wants to be assured of a means of livelihood before taking the step of baptism. He says he cannot continue his trade, because it cannot be conducted honestly with profit, and he is so involved, that to leave his stock to his creditors is the only way out of his difficulties. His desire to lead an honest life makes me think him in earnest, and his fearlessness in speaking out his opinions before his neighbours looks like sincerity. The employment of new Christians seems a constant difficulty; being a masterweaver, this man is above the servant class, but I doubt his ability to be a munshi or school teacher. Trades seem to be the thing for them, but they need to be conducted by an Englishman, with Christians working under him, to be successful.

'Meetings in English have been held in Hall Street, near here, in connection with the Church Army this winter. When Mr. Karney was here, he spoke by interpretation two evenings, in the room used; the place was packed, and there was intense satisfaction. Some said if all the preaching were like that, they would be obliged to become Portions of the Bible, Christians. given away after the meeting, were literally struggled for, and snatched. We should be glad of grants of Bibles and portions, as there are so many opportunities of giving them away to really ready readers, who can't afford to buy. It is proposed to open other preaching-rooms about the city; it is to be hoped that this will be carried out, for there is a great readiness to give the Gospel a hearing, and with many, especially among the poor, it would end in accepting it, at least so my observation leads me to think.

Mr. Karney also addressed a large meeting at the Town Hall (without translation), on the Bible, and other sacred books of the East. It was capital, and very striking, and was evidently listened to with interest. Lately a Mohammedan missionary from Delhi gave a lecture in English on his religion. Notices were printed, in imitation of that printed for Mr. Karney's meeting - "Ask friends to come," " Pray for a blessing," etc. We hear that, among other things, the missionary advocated their employing Mohammedan ladies to visit the women, and said they should be as truthful and good as Christian ladies, in fact, have all their good qualities without being Christians. He came one evening to the Hall Street meeting, but not being allowed to speak, did not care to stay. 'We all enjoyed Mr. Karney's visit very much; a great many meetings were compressed into the few days of his stay in Amritsar. He also visited Jandiala, Batala, Narowal, and Ajnala. I do hope all the blessing received will prove asting, and that another time we may have a longer mission.

'F. SHARP.

'ST. CATHERINE'S HOSPITAL, April 6th, 1888.'

MISS A. SHARP'S REPORT.

'The work here seems to demand the praise both of our lips and lives; indeed, we could wish that, like the Israelites, we had our four thousand Levites set apart to sing God's praises. However, in this Dispensation, which is surely well-nigh spent, we must do our best to let the heathen see praising lives, and thus show them that we can sing the Lord's song, though in a strange land.

'To speak of one department of the Medical Mission without another is almost impossible, for it is like a densely-foliaged tree, the branches of which are so intertwined that it is difficult to separate one from another. A few words about the Blind School under my care may illustrate this.

'Its numbers are few, but the few come regularly and listen nicely to the Words of Life. Three old women. two young girls, and a young widow are the Mohammedan members of the school, the woman who collects them daily from their houses being also a Mohammedan. From being a scorner of His Holy Word, she has for some time become an attentive listener, and she put herself out of the way to attend Mr. Karney's Special Mission Services. The young widow has been an inquirer almost ever since she came. and hopes to be received into the Church Militant on Easter-Day, which is but a few days hence. Her boy of ten years of age, whom we lately sent to Clarkabad, is coming over to receive the holy rite with her. God grant it may be for both of them the beginning of the Resurrection Life. There are, besides, two happy Christian girls, both sent to us by the Ajnala ladies; one came as a catechumen, and bright-

ened up very much after her baptism. The blind Christian teacher is certainly growing; and, though young, is helpful. Reading, basket-making, and knitting are the employments for the morning, and this, with a short Bible lesson, forms "school." Those who are Christians live in the compound and attend also one of Miss Hewlett's daily Bible-classes in the afternoon, that for non-communicants. are some who, strangely enough, ask, "Why do you have these classes?" The answer is, "To strengthen the weak and confirm the strong"; and since it is an acknowledged fact that strong is an epithet which cannot often be applied to Indian Christians, it becomes at once evident that the strengthening of the weak is an enormous task. Are we not bound to help them?

'The existence of the Blind School originated in receiving into the Hospital from time to time poor blind or semi-blind women for bodily ailments. Sometimes they came with hope of cure for their sight, and were not disappointed; but their pitiable condition called for a sympathy which has now expressed itself in the formation of this little school. Kind friends support four beds for the blind; but we have five living with us, all Christians, one a bedridden old woman. The reading-books (Dr. Moon's raised type, adapted to Roman Urdu), and the materials for baskets and for knitting, are a continual need. Though making the basket is confined to three or four of the quickest, the result is not discouraging. Out of sixty-eight, the total number made, almost all have been sold. But the prices have to be

moderate, as, though people are most kind in buying and in giving orders, one cannot expect more than a reasonable price for a not very well finished article. The buyers know nothing about the material wasted in learning, or dried-up and spoiled by the heat, and when the learners excuse imperfections by complaining that the willows are bad, the teacher can only answer, "True."

'In the School for the Converts, which we have been obliged to form during the past year, the blind get religious teaching. The other converts are taught the elements of reading, writing, and needlework. In connection with this school is an infant crèche, where the two or three little "encumbrances" belonging to the mothers among the converts are railed in to keep them out of mischief. The Sunday school takes the blind scholars as well as the non-Christians under its elastic wing. I have a small share in this, as each Sunday afternoon some sixty women and children assemble to receive teaching, and after the opening prayer the classes separate, only three children's classes remaining in the chapel.

'The Taran Taran branch of our work is greatly prospering, but it much needs a resident missionary. both to follow up the openings which the medical work is ever multiplying, and to afford companionship to our young worker there, as Mrs. Reardon is away for some time, to escape the heat. The new house, which she undertook with missionary zeal to build for us, is a great boon, being situated outside the town and having greater conveniences in the way of a roomy dispensary, etc. If we had but a lady missionary there, it would save the weekly wear and tear of going over fourteen miles of bad road. There is a nice-looking blind girl there whom we have invited to come, but her mother at present objects. Mrs. Reardon has started a little school for Mohammedan girls.

'The latest effort we have made, and which took root in the medical work, is a Refuge. No doubt not a few curious as well as sad incidents will come before our notice. One inmate refused to take her daily allowance of food, and finally said she must go, which she was free to do. But because she was not let out at that very moment. she quietly lifted the door off its hinges, before my face, and looked very pleased with herself, and then most meekly walked back into the house. Of course we let the woman go, but a few hours later she returned, and bleaded to be taken back, and now she works contentedly at spinning. As we anticipate more such characters coming, we hope to start a more extended and thorough kind of industry to occupy hands and mind. Laundry work has these recommendations, and we think it would be a matter of no insuperable difficulty, but with the industry we want a patient, practical manager, some good Englishwoman who is a thorough laundry-maid, and who has the extension of His kingdom at heart. Fresh nooks for workers keep opening, and it is no human hand that can close them, and no human heart that can turn away unsympathisingly from hearts sinning and suffering in Satan's kingdom. And if difficulties be raised as to supplying the needed workers, we can only meet them with a question based on His own promise. Will not He who has begun a good work perform it unto the end? The houses next door, which form the Refuge, were not pleaded for. The existing need was mentioned; and it weighed so continually on the hearts of some of God's servants, that they offered willingly. There must be so many more in our mother country who would " offer willingly " were the needs more definitely made known. Some ladies have visited India this winter expressly to understand our needs. May God bless their practical effort! Such are indeed helping hands.

'I take a small share in the medical department of our work in giving in the afternoon a Physiology or Chemistry class to the students. I also have the care of the medicine store, and give out a supply every week for the

hospital and dispensaries.

'Part of the morning I spend in visiting Zenanas, and one is struck with the thirst for knowledge that is abroad, and especially for religious knowledge. Unquestionably many women in India are ready to make a true confession. God grant that they may not delay in taking the step. A Kashmiri panditani, who has read regularly for long, is a constant source of hope, but, with her apparent eagerness to understand, there is the negative influence of the husband. He knows a great deal about the Gospel, but, I fear, he does not care. The

other day she held up her baby for me to notice before leaving, and I said something to the effect that he was now an innocent little child, but what would he soon become without Christ for his Saviour. The woman looked up quietly with a smile and said, "He shall be God's special servant." Such instances as this call for much steadfast and persevering prayer.

"Faith can realise her store Before she grasps the prize."

'One is drawn to pray, "This sheaf is Thine, Lord; seal it now, that it may be of the first-fruits; seal it in its weakness, that it may show forth Thy Power, for Thine is the Kingdom and the Power and the Glory, for ever and ever. Amen."

A. SHARP.

'ST. CATHERINE'S HOSPITAL, AMRITSAR, March 1888.'

MISS BARTLETT'S REPORT.

'Perhaps the best way of telling friends at home about my work will be to ask them to accompany me in imagination to some Zenanas. They must not mind climbing up some very dark, narrow, dirty stairs, and being invited to sit upon some questionable-looking chairs and bedsteads! We mount a very dirty staircase and go through some wretched rooms before we enter the room where some Bengali pupils give us a warm welcome.

'They are two sisters-in-law, the one nineteen, the other seventeen. They have been learning to read English for six months, but have not made much progress on account of illness, and each has a young baby. Ever since they have been visited, they have listened to the "sweet story of old" with the deepest interest. A little while ago they both greeted me with very eager faces, and told me that they wanted their babies to have English names,—they would like them Bible names, and would I choose them? They had been talking about it with their husbands. I wrote a list of both

Old and New Testament names, to be shown to their husbands.

'Next time I went to the house they had fixed upon "David" for one child, and "Peter" for the other. They were very pleased when I proposed to tell them by degrees the history of David and Peter, taking them in turns, and beginning at once with David, Imagine hearing the story of David and Goliath for the first time! They simply listened with rapt attention. They still keep up the interest. Sometimes Peter's mother wants to have a lesson twice running about Peter; in fact, she had a little dispute with David's mother as to the advisability of hearing all about Peter first. They were both moved to tears when they heard about Peter's denial of his Lord.

'Little Peter's father reads and speaks English well. He attended some of Mr. Karney's meetings here, and seemed deeply impressed. He is reading the English Bible, and, by request, I have marked those chapters in which David's and Peter's history occur.

'Our next visit shall be to a Cashmiri panditani. In talking to her one sometimes feels that she must be a Christian. In her case it is the "fear of man that bringeth a snare." One day she said to me, "I think the religion of Jesus Christ must be true, because He makes those who believe in Him and love Him so very happy."

'At the beginning of the year she learned a prayer both in English and in Urdu, "Heavenly Father, give me the Holy Spirit, for Jesus Christ's sake. Amen." It seemed to bring happiness to her heart. But I discovered that when her husband had seen this prayer on a card, he had been very angry, and had taken it away and torn it up. She touchingly added, "He cannot tear the words out of my heart." Will readers pray for this woman, that soon the love of Jesus may be shed abroad in her heart, and that she may have grace to come out boldly for Christ?

Just now she has gone to Delhi with her husband and family for the marriage ceremonies of her eldest son, a lad of fourteen. The little bride is eight years old. The wedding feasting and ceremonies will last from ten days to a fortnight. The family will be absent for six weeks, or perhaps longer, and will then all return, the little bride remaining in her father's house till her bridegroom shall fetch her in five or

six years' time. If he should die in the meantime she will be a widow. The panditani told me that she does not like these early marriages. "But what can I do?" she said, "I am only a weak woman, and these are our customs; customs must be carried out."

'There is great desire for learning to read, and to read English, amongst both men and women in the Punjab. I have a class on Sunday mornings after church for heathen and Mohammedan lads. This is the outcome of the Church Army Meetings held here this winter. These lads understand English, and are so eager to learn more that they gladly come to a Bible-class.

'I have also a Bible reading weekly for Station people. I think I shall shortly be able to tell of a mission worker as the first-fruits of this Bible

reading.

'Time fails me to speak of the many, many branches of happy and pro sperous work in connection with St. Catherine's Hospital. It seems to me that the word of promise has been fulfilled to us:—

"Thou shalt rejoice before the Lord thy God, in all that thou puttest thine hand unto."

'E. S. BARTLETT.

'ST. CATHERINE'S HOSPITAL, AMRITSAR, April 9th, 1888.'

PESHAWUR.

In our last Number (p. 118) we published, under the title of A Visit to Peshawur, an account written by a lady resident in the Punjab of her experience of our missionaries' work at this station. Our Mission Hospital at Peshawur also filled two pages of our January-February number (p. 52). It is the nature of 'supply' to create 'demand,' and to this rule missionary news should be no exception, certainly not news of the work of 'double healing' at Peshawur. Since last year Miss Mitcheson and Miss Phillips have been joined by Miss Werthmüller, whose two years' training has enabled her to share Miss Mitcheson's hospital work, which had grown beyond the strength and time of one lady.

MISS MITCHESON'S REPORT.

'Another happy year of work for our dear Master has closed, which has known its encouragements as well as discouragements, but through the mercy of Him who is our Head, the former have far exceeded the latter.

'During the year 1887 the total number of patients who have attended the two dispensaries has amounted to 2518. Of these 1135 were new cases, and 1383 old. 482 medical visits have been paid to patients in their own homes. The number of patients who have been treated this year exceed those of last by 1369, although I was single-handed until the end of October, when two young girls arrived, whom we are now training as assistants. Miss Werthmüller, who reached Peshawur in November last, was hailed with great delight. Now that our staff has been increased, we trust that the work will spread more quickly.

'The first year of the hospital has closed, and the difficulties with which it has had to contend have not been small; but I described some of these in my letter of November last. Towards the close of that month Her Excellency the Countess of Dufferin paid it a visit, and expressed her approval. Although Her Excellency knew that the hospital only contained one patient, she still came so as to

encourage the workers.

'I may as well add that now, while writing this report, our hospital contains eleven cases. We have been forced to increase the number of beds owing to the pressing need, and before very long we shall be obliged to look

about for a larger building. 'More accommodation is absolutely necessary. Up to the close of 1887 the patients were very unwilling to remain in hospital, but since the commencement of this year we have never had less than five or six under treatment at a time, and there have frequently been more.

'A class for the instruction of dhaies was commenced in December last, and a municipal grant has also been given as scholarships for the pupils. This feature of the work owes its origin to the visit of the Countess of Dufferin. The class for the widows on Sunday afternoons is still continued. Last Sunday a few stray women came in as well, and we formed a small company of twenty-three. All received a cordial invitation to come again, which some promised to accept. We hope that in time many may turn in, as they pass the house, simply to hear about the

love of Christ.

'Let me describe a dispensary day. Let us walk into the garden on an outpatient morning, and what do we see? Here and there numbers of women sitting about in groups or clustered round the doorway, many hurrying up the pathway, fearing lest the door should be found shut. All the Hindus are sitting in one place together, as far as possible from the Mohammedans. There are Afghans from the surrounding district. These women are generally dressed in dark blue jackets and pai-jamas, striped blue and red. A large coarse white burkha is the outer covering. Then we see some women in a still rougher costume, and without this outer covering. They occasionally wear kurtas (jackets), made of the same material as the wax-work so much admired at home. These are the Afridies, or gipsy tribes, who inhabit the hilly country outside our territory. These two classes speak Pushtoo, which is the language of the Afghans. Frequently some women from Jallalabad or Cabul are also present. They prefer speaking Persian, but they usually understand Pushtoo as well.

'Then we come to the Hindu and Mohammedan population of Peshawur, who have been born and bred here. They speak a mixture of Punjabi and Hindustani, which dialect is called Peshawuri, and cannot understand either Pushtoo or Persian. These Mohammedans also wear a burkha, but it is very different in appearance to that of the Afghans of the district. You can tell the women even without seeing their faces by this covering.

Before attending to their physical wants, all these patients-probably fifty in number-are gathered together, the Hindus still sitting apart, lest their garments should come in contact with those of the Mohammedans, and they should thus become defiled. Gospel is preached to them all, generally in Pushtoo first, and afterwards in Peshawuri; but if the Persians present cannot understand either of these languages, it is repeated in their own tongue. This is simply sowing the seed beside all waters, for sometimes the patients never return a second time, and occasionally only a year or so after. Those from Jallalabad and Cabul have probably only come down to pass the cold season in a warmer climate. As soon as the hot weather approaches, they are in a hurry to be

off home. At present we have three of these birds of passage under treatment, one in the Ebenezer bed in the hospital, and two, mother and child, in the dispensary. These two can scarcely be kept until they are well enough to go, so anxious are they to return to the cool air of their country. May we not hope that those who hear of the Saviour of mankind may take Him back in their hearts, and tell of Him to others who may never yet have heard the way of salvation?

'In conclusion, I send our hearty thanks to all the kind friends who, in last year's box, sent us such a nice supply of quilts, flannel jackets, nightingales, etc. Also the beautiful illustrations for texts were most acceptable, and deserve especial thanks. May we ask for more nightdresses; we need such a large supply, and shall be most grateful for as many as can be sent us.

'E. L. MITCHESON.

'THE GURKHATRI, PESHAWUR CITY, 31/3/88.'

MISS PHILLIPS'S REPORT.

'During the past year Mrs. Imam Shah has again been a great help in the Zenana work. She is a general favourite in the houses, and in the middle of the day, after five or six hours' visiting, she engages in some other service for the Master, such as visiting some invalid in a neighbouring gulli, or reading to the patients in Miss Mitcheson's hospital. She is indeed one whose heart is wholly consecrated, and who longs after souls.

'Mrs. Jellal - ud - din, the Biblewoman, supported by the British and Foreign Bible Society, is also an earnest worker, and gains an easier entrance to more houses than formerly. Her quiet, consistent life, unconsciously, perhaps, but none the less surely, influences her pupils and their relations. It is the life that tells, for those around are always on the lookout for something which will be an offence to the Cross. Much prayer is needed for native Christian women. Their privileges have been so inferior, their instruction so meagre, the disturbing elements so many, that it is not wonderful if in times of temptation they do not always stand firm.

'Sultani and Nula, two schoolteachers, have improved during the past twelve months. They show a little more zeal about the children, and work more conscientiously.

'Sometimes, one feels disheartened because none of the little ones in the schools come out, but every now and then, some little thing shows that what is heard is not only remembered but conveyed to others.

'For instance, the other day I went to a Hindu house for the first time. The stairs were very steep, the odours far from delightful, and the roof decidedly sunny. In addition, the women who at first were frightened by the sight of an English lady, seemed disinclined to listen, and I began to wonder why I had been led there. Suddenly an old woman came up. "Miss Sahib, whose name is like an orange?"

"An orange! what a strange simile!

Where did you hear about it?"

"My brother's child goes to your school, Miss Sahib. She came here about a month ago. I asked her what she learned at school, and she said a great deal about a name like an orange. It was a git" (hymn).

'Light began to dawn. "Oh," I said, "was it this?" and repeated "How sweet the name of Jesus

sounds!"

"Yes, yes, that was it. Who is Masih?" and such a nice talk followed.

'I know of many houses where the women will gather together to hear a child repeat the hymns, etc. learned at school, and surely this seed will not

fall to the ground.

The schools have had to contend with many difficulties. Just at present we have to struggle against the opposition of the Arya Somāi, and many of the Hindus in the city. Rival schools have been started, and they try to entice both teachers and children away by means of tempting bribes and offers of high pay. But this is only one of the burdens to be cast on the Lord, and quite lately friends have been raised up in such unexpected places, that want of faith has received a severe rebuke.

'The prizes in the schools were given away by Mrs. Keen, the general's wife, or rather by her little girls, who thought the children so clever because they said all their lessons in Hindustani! The school compound looked very pretty, with the children's bright faces and gay dresses amongst the

flowers, which had been lent for the occasion.

'Mrs. Henton, the District Judge's wife, had previously herself distributed dolls to the children in the school sup-

ported by Mrs. Consterdine.

'I only wish the kind friends who sent such beautiful dolls, kurtas, toys, etc. etc., could have seen the delight their gifts evoked. Many grateful thanks are due to Miss Hois, Mrs. Smith, Mrs. Bardsley, Miss Whitehead, Miss A. E. Smith and the ChesterWorking-party, Mrs. F. Monro, and the Hampstead Girls' Club through Miss Burnett. I must not forget to acknowledge the paintings received through Miss Swainson and the textcards from Miss Platten. May each and all be richly blessed by the Master, in whose service they have been working. Each stitch, each loving thought, each half-hour given to Him has its value in His eyes.

'I have been particularly requested to write something about the Annie Norman Memorial Class for Widows, but as it was started by Mrs. Jukes (now at home), I will not say much, but leave it for her next year, when we hope she will be out again, and able to give a full report. I might just mention that the Countess of Dufferin visited it when in Peshawur last November, and bought some dolls and needle-books, and seemed much interested at seeing the women at work. Whilst working, Janie Imam Shah reads to them, and Mrs. Imam Shah does a good deal in the way of prepar-

ing the work.

"We would ask for more prayer—effectual fervent prayer—that God will pour out His Spirit mightily on Peshawur. The seed is sown in weakness, but does He not say, "Not by might nor by power, but by My Spirit"?

"M, PHILLIPS.

'GURKHATRI, PESHAWUR CITY, April 7th, 1888.'

Before passing from the Punjab to Sindh, we must remind our readers of the two new stations occupied by our Society—Kashmir and Hazara. Miss Fanny J. Butler closes a Holiday Review of Zenana Missions, published in our last Number, page 129, with the words: 'I go to my new station at Srinagur in the confidence that God is calling me thither, and that I shall be upheld by the prayers of those who care for the souls of the women of Kashmir.' Miss Butler and Miss Hull have been appointed to Kashmir in response to an urgent appeal for two ladies.

We would refer those who wish to read of work at Hazara to the extracts from Miss Margaret Smith's Journal, published in our last Number, page 123.

In Sindh our stations are Karachi and Hyderabad.

KARACHI.

MISS CONDON'S REPORT.

"Redeeming the time."—This text comes into my mind as I begin a report of another year's work. The months have come and gone so quickly that we seem not to have done half what we hoped, yet each day has brought its own labour, and we have been privileged to go on without a break, except for our annual holiday. It has been very literally "line upon line, here a little, there a little," but we see tokens that the lines are making an impression; and here and there a little green patch is springing up, which encourages us to believe that in due season there will be an abundant harvest. It is but sowingtime yet-indeed, hardly even that; for the most part it is breaking up the fallow ground.

'In writing of the same schools and Zenanas, and very generally of the same women and girls, a certain sameness is inevitable, and we wish much that our readers could share in the many incidents that vary the work for us in our daily visits. It is of such interest to watch minds and intellects developing, to see a dull child wake up, a careless one become attentive, and to receive a thoughtful, intelligent answer, which shows that another is taking in the truths we have been teaching her.

'Occasionally, too, we have other experiences not so pleasant. It some-

times happens that on going to the Gujerati School we find that there has been an exodus of, perhaps, thirty families, and that we have lost all our best girls, and the most attentive listeners amongst the women.

'During the last year we have lengthened our cords a little. A new school has been added, and a good many more houses are visited. We have now four schools, with a total of 140 girls; we look on the girls' schools as one of the most important agencies in evangelising, and we cannot do too much in this direction.

'There have been no changes in our helpers. Mrs. O'Connor continues our valued assistant in the Gujerati work, and Mrs. Ghose, the native pastor's wife, in Urdu. We have added another native teacher to our staff, the wife of one of the C.M.S. catechists, who has been learning Gujerati, with a view to helping us. This she is now doing, and it enables us to start a second Gujerati school, which we have just done in the Joria Bazaar, a crowded street of Gujerati shopkeepers quite in the native city. Children abound there—hundreds of them—nevertheless, there is much difficulty in getting up the school. The girls come for a day, don't like it, and do not appear again. However a few are now coming regularly, and we hope eventually to have a large number. The children

are rough, uncivilised little creatures, but each one has an immortal soul which may be won for Christ; we keep this steadily in view, and perse-

vere in our efforts.

'The school in the Runchore lines, now nearly two years old, is doing a good work, not so much with regard to high education-as the girls seldom get beyond reading, writing, the simple rules of arithmetic, and needleworkbut as a means for making known the Gospel, which is indeed the first and great object of our Mission. In this, as in all our schools, Scripture is taught for two hours every day, one hour to the elder, and one to the younger girls. They learn a great many hymns and texts, which they sing and repeat at home. It is no unusual thing to find that the mothers, and other members of the family, have learned them. As we generally have two new sets of girls in the year, a great many hear the Gospel, and are influenced more

'The Marathi School, which had only been just begun when I wrote my report last year, has done very well indeed. There is a large number on the roll, and the daily attendance is exceptionally good. Although barely ten months in existence, when examined by the Inspector, the girls passed creditably, and we obtained a fair grant. The pupils are all high-caste, and at first there was a little difficulty about reading the Bible. But when they found they could not have the instruction they wished for without Scripture, they gave up objecting, and soon made quick progress. This is the only Marathi school for girls in Karachi, and it is doing a good preparatory work for the time when we shall be in a position to visit the Marathi women in their houses; this we have not yet been able to undertake.

'House-to-house visiting amongst the Gujerati women has been carried on throughout the year. As was explained before, though of good caste,

respectable and industrious, they are not shut up, and their houses cannot properly be called Zenanas. Numbers wish to hear the Bible, and are really interested in it. Not a few believe that its teaching is true, and that it is the Word of God; some two or three profess to have received Christ as their Saviour, and we are not without hope that before long one family will come out on the Lord's side. The wife is a believer, and wishes to make public confession of her faith, and the husband reads the Bible, and is inquiring as to the truth of "this way." If they come out it will probably influence others who are halting between two opinions.

'Many are like the Samaritans of old, they fear God and worship their idols. We have given many Bibles and Testaments to men who can read, and we know of more than one instance in which the man, by the light of his little oil lamp, reads the Bible aloud to his family in the evening after he has returned from his work. Who can doubt that the Holy Spirit is teaching these men, and that the Word will accomplish that whereunto it is

sent?

In quite another part of Karachi lives the invalid lady whom I mentioned in a former report (vol. vii. p. 206). She used to dread death very much, and was always hoping that the Lord would come that she might escape dying. Some months ago, in consequence of a cyclone in Bombay, we had very peculiar weather; the sun did not appear, the sky was dark, and the atmosphere heavy. Then the old lady said, "This must be the coming of the Lord Jesus, the Bible gives us this sign." However, in a few days the sun came out as bright and as hot as it usually does in Sindh, and her hopes vanished. Now she is not troubled; she says, "I shall go to Jesus." What a charm there is in that name! and how these poor ignorant women love to hear and dwell on it, when they have taken in the great truth that Jesus died for them! If those at home who love the Lord could only realise the happiness of taking the Gospel for the first time to these women, I am sure many more would volunteer for service. There is plenty of room, and an encouraging field in Sindh.

'Mrs. Ghose is our only assistant in the Urdu work. She visits principally Mohammedan ladies, who keep strict purdah, and are consequently shut away from the outer world. We have given them some Urdu Bibles, and two or three are reading for themselves, and learning to believe that Jesus Christ is the Son of God.

'Consequent on changes in the Military Department, we are losing some of our best friends and supporters, but we hope to find others amongst the new arrivals. Our annual sale of fancy work took place in the hot weather; from it we realised funds which have largely helped to support the schools. We very gratefully thank all the Associations that work for

Karachi, and all who send us work for sale. We especially thank the Gawsworth Working-party, Miss Steel's School at Norwich, and others for a most liberal supply of prizes and gifts for our children. These are all very acceptable, for they not only encourage the girls to come to school, but show the parents that the ladies of England love the children of India. We would ask our friends to remember the wants of our growing family for next year. We would also thank Mrs. Bourdillon, and the friends who through her sent us some nice books to form a nucleus for a Z.M. library.

'We are now looking forward to Mr. Karney's visit. There is a very full programme for several days' mission, to include all classes, and we are waiting on the Lord that He may pour out a great blessing on all the meetings, and that we ourselves may be refreshed and strengthened.

'M. T. CONDON.

'KARACHI, March 27, 1888.'

MISS CAREY'S REPORT.

"The Boni-Homines... were not much given to writing chronicles. Their business was saving souls." I have read this sentence with some sympathy. But Zenana missionaries are not allowed to follow the example of these good old Lollard monks, therefore diary and memory must be called to aid in sending a "chronicle" of our work among the Sindhis during the past year, although the first hasty verdict is that "there is really nothing to say."

'We Sindhis have no increased number of teachers, and consequently only one new school, so we must be forgiven for thinking one room, full of well-known little faces a very important place indeed. Every year brings changes there. Some marry, some go off to sit secluded in their homes, and a few move away; so that when our bi-yearly examination took

place last November, very few girls had been more than two years or a year and a half in the school. However, all who were in the first and second standards passed well, and one in the fourth, while their sewing and knitting received a special grant. Mrs. Ghose has been giving much kind help in this, which is, of course, outside her province.

'One little bride of eleven I now visit in her new home, and try to persuade her to go on with her reading. She is a nice bright child, and her husband, a big schoolboy, might help her, only, at present, his little wife only turns away and hides her head at his approach, and, her mother-in-law says, will not even look at him.

'The past year has been one of improvement among the children. All seem now to like their Bible lessons, Some of those who last year were declaring "We won't read the Bible," are now my great helpers; and one especially is so changed that she hardly appears the same child. This, and her own confession that she does trust in Christ, and prays every day, give good hope that "the Lord has called the child." With others, who were never opposed to Bible reading, there is not, of course, the same marked change; but sometimes their answers are very cheering, and show that they think about what they learn. In answer to the questions, "What does Christ mean by 'Follow Me'? how can we follow Christ?" one replied quickly, "By believing on Him and walking in His commandments." They often ask questions or repeat objections which they have heard, and although this sometimes makes the class rather noisy, it is such a great thing that they should not learn in a parrot-like manner, that I encourage them.

'In visiting the houses many proofs appear of the Good News being spread through the children. One wakes in the night to repeat the Lord's Prayer to her widowed mother, who cannot sleep for weeping. "Mother was crying and crying," said the little one, "but when I said, 'Our Father which art in heaven,' she was comforted, and went to sleep." The mother, repeating the story, said, "It is so beautiful to call God 'Our Father.'"

'A tiny mite of four, who comes with her sisters, has learned nearly the whole of the 51st Psalm, and she, too, is a little missionary. I had been reading to her young aunt, and was surprised to find a few days afterwards that she put her hands together and repeated some verses of this Psalm, which had greatly pleased her. In answer to the astonished exclamation, "How well you have remembered!" she replied, "No, I could not remember when you read it, but little Ksays it every night, and I have learned it from her. K- is always speaking of what she learns in school." Another, supposed to be too small to learn, but allowed to sit by her sister, is so constantly repeating at home "Jesus loves me, this I know," etc., that her father, rather a bigoted man,

gets quite vexed.

'Our Prize-Giving this year was a great success. The children, having grown too many for the room, were arranged in their different schools in our compound. And much do we thank those kind friends who enabled us to send away so many happy faces to their homes. For a few days afterwards the delight of the little ones was the great theme of conversation in all the houses. Sindhi mothers are quite as much pleased in their children's pleasure as those at home could be. They were so interested to hear of the kind friends who had made and sent so many pretty and useful gifts, and it was nice to hear them telling their neighbours, "These ladies love our children, and give them many good things; why don't you send your girls to school?'

"She loves our children!" is often repeated with great surprise, as if it could hardly be believed of an English

persor

"We used to be afraid of the 'Sahib Log,' said a very old woman one day, "we ran away from them and thought they would strike us; but now you come and talk our language, and love our children, and we see you are a woman like ourselves, and think the 'Sahib Log' must be kind people."

'Perhaps the supposed fierce character of the conquerors of their country prompted a young woman to introduce me the other day in her relations' house as "quite garib," i.e. quiet or gentle, making one feel like a big Newfoundland dog, or other powerful animal, whose looks might excite fear, but was otherwise harmless!

'One interesting feature of this year's work has been that some of the women have been persuaded to visit us in our own house. The first party were tempted out "just to see your face," before we left for our holiday. On our return, we had quite a large party, six Sindhis and several English ladies, who kindly came to help to show the good-will of the "Sahib Log" towards their Indian sisters. Conversation was a difficulty, but one lady delighted those near her by dressing and undressing a doll. Others, with a little Hindustani and plenty of signs, were able to compare wedding-rings on fingers and noses, or please their questioners with descriptions of the little ones in England. The quiet and collected way in which the Sindhis, turning out of their closed carriage, walked round the room to shake hands astonished us.

'One of them, with most condescending politeness, waving her hand round the room observed, "Our desire now is that you should all come and pay us a visit!" There is plenty of quiet dignity about them. One of our servants took upon himself to stop a carriage, and say the drawing-room was full of "Madam Sahibas," and we could not receive more Sindhi ladies; but he received a rebuke from inside: "Go and say we are here; all these Madam Sahibas have come to meet us!"

'I think I may say that there is hardly any house now where the women do not listen with more or less interest. Of course much more attention is shown by some than by others, but usually, if the reading is not begun at once, one or another will exclaim, "You have your books, why don't you read;" or, "Give her her books and let her read; don't talk, we want to hear." When some were still inclined to be inattentive one day, a young woman exclaimed, "Don't you want a Saviour? Don't you want to be saved? Then listen to her." Some find it hard to remember what they have heard the week before, and declare it has all "gone from them," but a few questions often prove that it has not gone very far; while others are eager to show how well they can repeat the whole story, and three or four are

learning hymns and texts by heart, quite of their own accord.

'There is far more carelessness than bigotry. In new houses, after explaining our sinful state and God's perfect holiness, I put the question, "What shall we do to get forgiveness?" The usual answer is, "How should we know? You are clever, tell us." They seem to have no settled hope: sometimes one will doubtfully answer, "We must take God's name." While the intense astonishment of one young woman, on hearing that pride was a sin, shows that it is no easy task to prove that all are lost sinners. A few seem to have a better knowledge of themselves, and they will say, "You are always speaking of God, but we Sindhis forget Him: how can we ever be saved?"

'It was sad indeed to hear a welleducated young man, brought up in a Government School, complaining, "You are taught to be religious from your childhood, but we learn nothing except foolish superstitions, which, when we are educated, we can no longer believe, and so we are without a religion at all." And somewhat the same thought seems to have been in the heart of a little girl, who, when talking of Christ's gift of a clean heart, exclaimed, "Your clothes are whiter than ours, your hands are whiter than ours, and your heart is whiter than ours. Everything you have is whiter than anything we have." How true it is, that

"Far and wide, though all unknowing, Pants for Christ each human breast"!

'Workers at home can hardly imagine the strange feeling of awe and pleasure, while telling to

"Some who never heard, The message of Salvation from God's own Holy Word."

'They do not listen unmoved, as, alas! many an English woman does, to the story of the Saviour's death. Exclamations are heard on every side. "Oh, how bad!" "What pain He

suffered!" "Only listen to this!" One adding, "Come always every week to tell me about it, till I go to heaven, then you may stop coming, but never before."

'So once again we have to thank our Master for a year of work among open doors and willing listeners. But when speaking of results, we tread on hallowed ground, where "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." We cannot point to this or that soul and say there is a work of grace begun here, and there is none there. We can only sow in faith. And if we think we see the tiny green blade forcing its way here and there from the barren ground, may the sight stimulate us to greater earnestness and more humble prayer for blessing from Him, who alone giveth the increase.

'BLANCHE BRENTON CAREY.

' March 27th, 1888.'

HYDERABAD.

The closing words of our last report from this station were of the urgent need of medical skill for the women. In response to the appeals for help, Miss Compton, who had had two years' medical training, sailed last autumn for Hyderabad. Since her arrival, the name of Miss Bloomer, our senior missionary, has disappeared from our list; she has our kindest wishes on her marriage with the Rev. R. Heaton, of the C.M.S., which took place on January 18th. Her missionary labours will still be carried on in Sindh. And how has Miss Compton been received? Extracts from a letter, printed in a Sindhi native newspaper, show that her work has met with some appreciation :-

'To the Editor of the Sindh Sudhar newspaper, published at Karachi :-

'A boon to the women of Sindh .--There lives in Hyderabad a lady whom we imagine has lately arrived from England. She has come to work among our wives and children. . . . This lady's compassion, meekness, and humility, together with her medical skill and other good qualities, are worthy of admiration. The Sindhi women are unanimous and constant in singing her praises. . .

'The women whom she has attended exclaim, "She has saved our lives; God in His mercy has sent this lady to snatch us from hell and lead us to heaven." . .

'Thanks! thanks to this English lady. She has caused our Sindhi women to catch sight of a life which may be compared with heaven.'

Double Bealing.

Lord, bless them as they stand Among our heathen sisters, A gift in either hand. VOL. VIII.

AUGHTERS of consolation!'- Grant unto them the knowledge That shall disease control, Then give them grace to whisper-'Christ Jesus makes thee whole.'

Q

Teach them with loving patience
To point to Calvary,
And speak that sweetest message—
'Christ Jesus died for thee.'

So, in the homes of India
Shall every idol fall,
And gladdened lips shall utter—
'Christ Jesus is my all.'
ALICE J. JANVRIN.

The late Bishop Parker's Scheme for Chupra.

INCE the following letter was written, news has come of the

lamented death of Bishop Parker, of Eastern Equatorial Africa. The debt of gratitude which our Society owes to his supervision of our work in North India, when acting as our Secretary in Calcutta, was mentioned at our Annual Meeting (p. 178). His scheme for missions to women at Chupra has, by a singular coincidence, been brought into notice by the Rev. G. H. Parsons at a time when the recent loss to Foreign Missions, and to the Church generally, gives it something of the solemnity of a last will and testament. We put it before our readers, reminding them that Chupra is only one out of many places which are pleading for help, and greater efforts are needed at home if any of these earnest appeals are to be granted.

'CHUPRA, KRISHNAGUR, 21st March 1888.

'DEAR SIR,—In looking over some back numbers of your Magazine, I came across a reference to an important letter in the March-April number 1883, page 75, to which I desire to draw your attention.

'Bishop Parker, when Secretary in Calcutta, formulated a scheme for a "Nuddea Village Mission," which reads delightfully comprehensive on paper, and I have reason to believe that the Zenana Society pledged itself to work it out.

'What was Bishop Parker's scheme, and what have the C.E.Z.M.S. done? 'The scheme contemplated—

'(1) Centres for village work in five of the C.M.S. Pastorates (viz. Chaprat, Bollubhpur, Jogunda, Kapasdanga, Solo).

'(2) A training class for Bible-women, commencing with 10, and after the first year with 16, a European lady, etc.

'(3) Itinerating staff, comprising 5 European ladies, with East Indian and native assistants. Work to be carried on by means of tents in cold weather and from central rest-houses in hot weather.

'It is just five years since the scheme appeared in your Magazine, and a map of the district was issued at the same time, for which careful study was "craved."

'It will be interesting therefore to note how far the above has been carried out.

'(1) Centres.—In the latest issue of India's Women, I notice only one centre of the "Nuddea Village Mission," viz. "Kapasdanga," commenced in 1885, occupied by two ladies.

'(2) Chupra appears as the home of the Widows' Training-Class, commenced by a C.M.S. lady in 1885, who was joined by a C.E.Z.M.S. lady, November 1886. A native assistant is on the staff, and the class comprises eight women.

'(3) Itinerating work is carried on as contemplated by the ladies of the

Kapasdanga centre.

'From the above it appears that instead of a staff of six ladies with East Indian and native assistants, there are only three ladies in home connection (not including Mrs. Parsons), and one native assistant; no East Indian assistants, only two Biblewomen, and one school (another school has been opened this year, and two more Bible-women employed). Why has Bishop Parker's scheme been so

shorn?

'We have still 200,000 Mohammedan and Hindu women in one subdivision alone of the Nuddea Zillah (viz. Krishnagur, 25 square miles), and there are six subdivisions in Nuddea, all equally densely populated. The subdivisions of Bougong, Ranaghat, and Kooshtea are almost entirely untouched by Missionary effort. Chooadanga subdivision is happy in possessing Kapas-Meherpur and Krishnagur subdivisions, in which lie nearly all the Christian villages, possess no centres at present of your "Village Mission," I exclude your Missions at Krishnagur and Chupra, the former is a town Mission, and the latter appears only as the home of the trainingclass.

'(1) There is the immense population. (2) It is very easy to get about from village to village. (3) There are six rest-houses, which can be used all the year. (4) The attitude of the people is one of great willingness to listen; they are cordial and courteous, and a Missionary is seldom, if ever, refused a hearing. I therefore most earnestly beg the Committee to take up Bishop Parker's scheme afresh, and to throw more and more effort into their village work. In accordance with that scheme, I ask for four more ladies for village work. I would suggest that "Chupra"

be immediately occupied as a centre, and two more ladies be appointed to work with Mrs. Parsons in the villages of this centre. You have your Biblewomen's training-class here, and the Mission-house can easily be enlarged to afford additional accommodation.

'Chupra is the headquarters of a police thannah, in which there are 108 villages, with a population of 64,000, all within nine miles of the place, and on all sides in the "regions beyond" lie villages thickly populated. Besides the Mission-house, there is one very good C.M.S. rest-house in the thannah at Ramabunda, five miles

from Chupra.

'I earnestly press upon the Committee the importance of a strong Mission at Chupra. As a sphere for village work it is unrivalled: healthy, thickly populated, accessible, only ten miles from the town of Krishnagur, with a fairly good road, so not too far removed in case of sickness or other necessity. Let one of the two ladies, if possible, be a Medical Missionary, as the people are too poor to go to Krishnagur.

'As a third station, I would suggest Sholeah (10 miles north of Chupra). Two ladies should be stationed there, and would find it another splendid field for evangelistic effort. In many of the villages both around Chupra and Sholeah there are Christian hamlets.

'Meanwhile Sholeah can be worked from Kapasdanga and Chupra in the

hot and rainy seasons.

'Are there not many ladies at home accustomed to "village work," possessed of physical power to "endure hardness," who will consecrate themselves to this work? We are praying, "Thrust out more labourers." The Master appeals, "Whom shall I send? Who will go?" Where are the replies "Here am I, send me?"

'I must apologise for trespassing so much upon your space. The importance of the subject is my excuse.—I

am, Sir, yours faithfully,

'GEORGE H. PARSONS,'

Home Etems.



T the April Meeting of the Committee, Mrs. Kearns and Miss Wallinger were present on their return from India. The death of Miss Clowes was reported. The Rev. E. Sell, the Society's Corresponding Secretary at Madras was introduced to the Committee.

At the May Meeting Mrs. (now Lady) Collet was appointed a member of the Committee. Miss Askwith of Palamcotta was introduced to the Committee. Miss Krapf's return from Jalandar on medical certificate was reported.

At the June Meeting Miss Wauton, Miss Gore, and Miss Pantin, had interviews with the Committee. Mrs. Pelly of Walthamstow was appointed Hon. Association Secretary for Essex; and Miss Hasell of St. Albans, Hon. District Secretary for West Herts. Shanghai was decided on as the location of the New Mission in China, founded by the liberality of an anonymous donor of f_{250} a year for ten years, as mentioned on p. 46.

- 2. The change of our Society's House from 10 Maresfield Gardens, Hampstead, to The Manor House, Highbury, has been already mentioned, and the reasons of this change are explained in the Annual Report. Not only has the removal been effected under very favourable circumstances, and a larger and more suitable house been obtained at a lower rent, but through the generous kindness of the late tenants, Mr. and Mrs. E. R. Morris, handsome carpets and other furniture have been freely made over to the Society. We gratefully acknowledge their liberality.
- 3. Our kind friend, Mr. Askwith, whose lectures with the magic lantern have done much to give reality to scenes of Zenana life and work, has placed us under further obligation by the gift of sixty-two new magic-lantern slides.
- 4. Painting Union.—Subject for July-August—St. Matthew xiii. 47, 48. Members of this Union who would like to follow the history of their illustrated texts to India, may obtain a Ms. Report, containing copies of Missionaries' letters which refer to them, on application to Miss Swainson, The Manor House, Highbury, N.
- 5. A Conference of the Association Secretaries of our Society was held on Tuesday and Wednesday, June 12th and 13th, 1888, at the Manor House, Leigh Road, Highbury, N. The Programme was as follows:—

Tuesday, June 12th.

II A.M. Opening Meeting for Prayer and Praise.

11.30-1. Morning Session-

Spiritual Methods.

Finance-Extension of Interest.

Meetings, etc.

1-2. Luncheon.

2-5.30. Afternoon Session-

Working Parties, Sales. Publications, D. W. Union.

Wednesday, June 13th.

5-7 P.M. Conversazione, to meet the Committee, Missionaries, and D. W. U. Central Band.

7.15 P.M. Concluding Service and Holy Communion.

Moreign Etems.

NORTH INDIA MISSIONS.

'KRISHNAGUR-Mohammedan Disputants.-We told you that we had opened a Mohammedan School here at the request, and through the help, of a Mussulman, who gives us the room rent free. I saw him near the school a few days ago, and on my return from visiting some of the parents I found him in the same place, with a friend. He asked me to sit down, as he wanted to talk with me.

'They had the open Koran, and began by discussing about their belief in Ishmael being the heir and not Isaac. I sat down and read them the account from the Bible, and tried to point out their mistake. "Oh no," they said, "that is not the true account. In the Hebrew it is Ishmael, and you English

have changed it to Isaac."

'Then they discussed about the four books that they accept, viz. Pentateuch, Psalms and Prophets, Gospels, and Koran. They promised to believe anything that I should read out of the Gospels. I read John xix., but as soon as they saw that the subject was the death of our Lord, they said, "Oh! but that is all wrong, for Christ did not die. There are some mistakes in the Gospels, and this is one. The Gospels, it is true, were given by God, but after a time they were as it were closed, and put away, and the Koran was sent to supersede them. Koran is most to be believed."

'They would not see the foolishness of such a statement, and that it would make God's Word false.'-From Miss

Collisson, March 27th, 1888.

THE PUNJAB AND SINDH.

AMRITSAR.—Are Girls' Mission Schools of any lasting benefit?

The Rev. Robert Clark (C.M.S.) writes, April 14th, 1888:-

and importance to the work of our very thankful to hear of. Society, have happened during the last 'I. Miss Mona Bose, the Lady Prin-

'Three events, of considerable interest few days, which our Committee will be

cipal of the Government Girls' Schools in Lahore, has come to Amritsar, together with Mrs. Steel, wife of one of our Deputy Commissioners, to examine and inspect the Amritsar Government and Mission Girls' Schools. Bose was educated entirely by us in our Christian Girls' Boarding School, under Miss Henderson, in Lahore, when we were connected with the I. F. N. S. She then went to England to complete her studies; and on her return to India was placed by Government in charge of the Government Female Education in Lahore. She there exercises much Christian influence amongst all classes with whom she is brought in contact. Her assistant is Miss Bella Singh, who was educated also by us, and has passed the Entrance Examination of the Calcutta University from the Alexandra School. Miss Bose, in her official visit to Amritsar, stayed with our ladies in the Zenana Mission House.

'2. Miss L. Lajwanti Rallia Ram, has been appointed to officiate for Mrs. Rodgers, during her absence in England; and has been placed in charge of all the Government Girls' Schools in Amritsar. Miss Rallia Ram is the daughter of our great friend, Mr. Rallia Ram, a pleader in the chief court, who was educated in our Amritsar Mission School, and was there baptized many years ago. Miss Rallia Ram has been educated entirely in our Alexandra Girls School, and passed the Calcutta Entrance Examination from it. All the Government Female Education in the two chief cities of the Punjab proper, Lahore and Amritsar, is therefore now superintended and carried on by Indian Christian girls, who have received their whole education in the Christian Boarding School of our Society. They are now in sole charge of their institutions; no English lady supervises their work. One of them has been sent by Government from Lahore, to inspect and report on the Government and the Mission Girls' Schools, which latter are being carried on by

our ladies in Amritsar. The tables are being turned. Native ladies are taking the place of English ladies.

'Miss Khero Bose, the sister of Miss Mona Bose, is one of our lady missionaries, and is connected with St. Catherine's Hospital, at Taran Taran, where she is now assisted by Miss Jane Abdullah, who passed the Punjab University Entrance Examination from the I. F. N. S. and I. S. Christian Girls' School in Lahore.

'3. We have been this morning to see the Jubilee Gold Medal given by our Lieut.-Governor to one of the girls of Miss Wauton's and Miss Dewar's Mission School, who had passed the best examination amongst all girls in Amritsar. The medal is a heavy one, with the Queen on the one side, and a space for the name of the successful candidate on the other. Its value is about Rs.250; and it has been given by our municipality in honour of our Queen-Empress's Jubilee. The large Town Hall was filled with the Rais, and chief persons of the place, who had, with the Commissioners and our Deputy Commissioners, Colonel Montgomery Lang, and many other English gentlemen and ladies, come to the unveiling of the statue of the Empress in the Kaisar Bagh, in the city. The little girl, the only native female who was present in the Town Hall, sat between Mrs. Perkins and Miss Smith, by Mr. Lyall's side, and she was presented to Mr. Lyall, our Lieut.-Governor, by Miss Smith.

'In an educational point of view, your work is greatly prospering. In a Christian point of view, through God's great mercy, it is prospering also. Many girls and women are being drawn towards Christ in many different ways. In the case before us, the little girl, 14 years old, was kept calm and peaceful during the examination, by the sense of Christ's presence with her. In her own words, she 'prayed to Jesus that she might pass the examination well,' and she believes that her prayer

was heard. May we not believe it Christianity are thus going on together; also? She is a Sikh girl, and her father was a writer in connection with the Golden Temple. Education and

and a blessing is resting on your work and your earnest desires and hopes are being fulfilled.

SOUTH INDIA MISSIONS.

PALAMCOTTAH.—My first visit to a distant village (continued from p. 166).

Under this heading, extracts from a journal written by Miss Blyth appeared in our last Number (p. 164). We print further incidents which Miss Ling and Miss Blyth met with before leaving their halting-place, Surandei.

'We arrived at a house, inhabited by one who would be looked upon as a country squire in England. Under a tree is an elephant tied by the leg, eating palmyra leaves, and looking as if he wanted something rather more substantial. We are told to enter. On each side of the entrance are cockatoos in cages. We pass into a garden, up some steps, into a half-room half-verandah, in which are tables, chairs, little nicknacks, two fancy cots with punkahs, photos on the walls, etc.

'As we entered we saw four men making wreaths of jessamine flowers; we were told they were for the temple of Krishna. Two tailors were making caps; one folded his turban, about six yards of muslin, so I took a lesson. One man was stretched out asleep on

'I sat down on a centre ottoman, and was much astonished to find the cushion was musical; it sounded like half a dozen squeaking dolls. In an inner room were some figuresone, of the master of the house, in the centre, and in either corner, a native lady dressed in grand clothes and imitation jewels. In an anteroom was a tricycle. We had more than time to study all, as we must have waited an hour for the lady to adorn herself.

'At last comes the summons! We go through many passages in the grounds until we come to another house. Entering the courtyard our hostess meets us. She is very attractive-looking; she wears necklace after necklace, ear-rings, nose-ring, armlets, bracelets, heavy silver anklets, toe-rings, and a beautiful cloth. She shakes hands and leads us to the verandah, where are three chairs. We sit before her as two children going to say lessons. Miss Ling is top of the class, as she does all the talking. After answering inquiries, Miss Ling shows her a large picture of the Queen, and this creates much interest and many inquiries: "Why does she wear a black dress?" etc. "What are those pictures?" was the next question, seeing a roll in Miss Ling's hand; and this gave us the opportunity we longed for, for they were Scripture pictures. They were shown, but all interest died away. Our hostess's face plainly proved this was nothing to her, and only when other subjects were returned to did she brighten up again, though we knew from former visits her religion does not make her happy. We had milk given us, of which I most ungenerously left Miss Ling the largest share. As we took leave, our hostess came as far as the entrance of the courtyard, cleverly slipping on some wooden pattens, which were held on by knobs between the toes. While the servants were preparing the bandy for the night, we walked on. Coming to a turn in the road we were not quite certain of the way. A man was passing by, and Miss Ling asked the way. "What village?" said the man, shaking his fist in her

face—the custom here when asking a question; it acts as a mark of interrogation!

'We returned to our bandy till 4 A.M., when we reach home, to have two more hours' rest there. Surandei has left a very pleasant remembrance -the hearty welcome from the Christians adding not a little to our enjoy-

Our Morking Parties.



OW that the time is drawing near for sending out work for sale in India, and Prizes for our Mission Schools and numerous Zenana pupils, a few suggestions are offered.

'For India' should be clearly written outside each package, also the name of the sender, notice having been previously given of its coming.

The most convenient time for receiving such packages is from August 1st to September 5th.

It is very desirable that articles intended for Home Sales should be sent at other times of the year, and, as far as possible, only those for India included in these packages.

The very high value set upon gifts of pieces of material, dolls, workboxes, and other small articles, may prove a strong incentive to all who help in this department, but it must be borne in mind that each case sent out involves considerable outlay, therefore a trifling contribution in money accompanying such gifts will be very acceptable.

HOME SALES.—For the increase of the general funds of the Society, to which these sales so very largely contribute, it is strongly urged upon Working Party friends that more plain clothing is needed, which often sells more readily than fancy work. Well-made pinafores, and underclothes for ladies and children, night-dresses and dressing-gowns, flannels of all sorts, and clothing for the poor, always find purchasers.

N.B.—Observe change of Address—Miss Cockle, Manor House, Leigh Road, Highbury, N.

Praise and Praper,

PRAISE.

THAT the doors of the King of Oudh's palace, long closed against our missionaries, are now opened to them, and to Christian teaching.

PRAYER.

For a young Christian student in St. Catherine's Hospital, who has developed the disease of leprosy (Miss Hewlett's Report, p. 200).

INDIA'S WOMEN.

VOL. VIII.

. SEPTEMBER—OCTOBER 1888.

No. 47.

The Call.

MASTER! when Thou callest
No voice may say Thee nay,
For blest are they that follow
Where Thou dost lead the way;
In freshest prime of morning,
Or fullest glow of noon,
The note of heav'nly warning
Can never come too soon.

O Master! where Thou callest No foot may shrink in fear, For they who trust Thee wholly Shall find Thee ever near; And chamber still and lonely, Or busy harvest-field, Where Thou, Lord, rulest only, Shall precious produce yield.

O Master! whom Thou callest No heart may dare refuse; 'Tis honour, highest honour When Thou dost deign to use;

VOL. VIII.

Our brightest and our fairest, Our dearest—all are Thine; Thou who for each one carest, We hail Thy love's design.

They who go forth to serve Thee,
We, too, who serve at home,
May watch and pray together
Until Thy Kingdom come;
In Thee for aye united
Our song of hope we raise,
Till that blest shore is sighted
Where all shall tune to praise!
SARAH GERALDINA STOCK.

The King's Daughter and her Companions.*

By REV. W. E. BURROUGHS, M.A., Incumbent of the Mariners' Church, Kingstown.

'The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto Thee.'—PSALM XLV. 13, 14.

HE revised version of our Psalm bids us read ver. 13, 'The King's daughter, within the palace, is all glorious.' We are thus, in these verses, presented with two separate views of the Church of Christ (i.e. of individual Christians, for the aggregate of these is the true Church). In ver. 13 we are permitted to enter the guarded penetralia of the Eastern palace, that little known, mysterious place, where is being trained and educated, and fitted for her after-life of royal dignity, this Princess—'the King's daughter.'

In ver. 14—the school-life over—we behold the grand pageant, to which long preparation and high expectation have pointed, when, amid public

^{*} The substance of a sermon preached in Christ Church Cathedral, Dublin, at the Annual Festival service of the Girls' Friendly Society, June 4, 1888.

rejoicing, and her own deep-down happiness, the same King's daughter is led into that other Palace, to be for aye a great King's wife, and sharer of His Throne!

Let us shortly glance at each of these aspects of the King's daughter, and that not in the Church-wide view, which is very beautiful, and very suggestive, but in the *personal* aspect, which is vastly more important to you and me.

I. (1) 'King's daughter': child of God, so regard yourself. There is truth and power in the word 'noblesse oblige'! Nothing will more help to high and holy things than a remembrance, constant, clear, whose you are! 'King's daughter now, and one day to be the Bride of the King of kings.' You remember how Hannah sings (1 Sam. ii. 8), 'He lifteth up the beggar from the dunghill to set him among princes.' If God's grace and mercy and love have at all reached you and me, then so has He dealt with us, beggars at the Beautiful Gate of His Temple. He has set us among princes; the new birth is 'from above,' and (like water) seeks its own level, and upraises to God those in whom it is.

(2) She is all glorious within the Palace, i.e. even while undergoing the process of preparation and education,—while still there remained so much to be learned, so much to be developed, so much to be attained. How long that preparative process oftentimes was we may judge by turning to Esther ii. 12. Two long periods of six months each, with daily use of costly odours and perfumes, were not deemed too much time to prepare for a bare chance of finding favour with the Eastern king.

Here, in home-life, school-life, business-life, we are preparing for the more glorious Palace above. And is it not strange and wonderful to find ourselves so described, while still so sadly imperfect, and so terribly shortcoming: 'The King's daughter, within the Palace, is all glorious'! Surely we should not so describe ourselves, and should rather lament 'that in me (that is, in my flesh) dwelleth no good thing' (Rom. vii. 18). Yet here it is set down by pen of inspiration. It must be true! for ver. 13 is as entirely of Earth and Time as ver. 14 is of Heaven and Eternity. Which is true?-my own humbled experience of myself, or God's so wonderful description of me? Let us find a clue in that book which some commentators regard as closely connected with our Psalm. Cant. i. 5 gives us a similarly contradictory statement: 'I am black, but comely, as the tents of Kedar, and as the curtains of Solomon.' What a dual experience! -as the brown, weather-beaten, coarse tent-houses of the nomad Arabsthe tents 'that Kedar doth inhabit' (Isa. xlii. 11), -and yet as the curtains of that glorious temple at Jerusalem, that 'veil of blue and purple and scarlet and fine twined linen' (Exod. xxvi. 31), within which God Himself condescended to dwell! We want this strange duality to be kept in mind. It will make us very humble and very restful, the recognition that we are perfect, yet imperfect: sinful, yet glorious, 'all glorious,' accepted in the Beloved' (Eph. i. 6), 'complete in Him' (Col. ii. 10). Remember, in estimating your position and acceptance even now, 'within the Palace,' in your earthly place and home, that the exchange between you and your Saviour has been complete. All your sins handed over to Him, and all (yes, all) His righteousness placed to your account (2 Cor. v. 21). 'All glorious' to your Master, who loves you—'all glorious' to your fellow-servants, who share with you the service—'all glorious' to those angelhosts, who find in you and me a lesson-book to teach them of God's wisdom and power and love (Eph. iii. 10).

- (3) 'All glorious within.' Some reading our passage as in the Authorised Version would have us understand the words as pointing to inner holiness—as distinguished from that which appears on the surface of life; and surely we do well to impress on ourselves the great need in our King's sight of heart purity. We must not—we dare not—forget holiness of life. Every warning in Scripture about our walk and work, every caution about fruitfulness, is a word about external religion, such as is 'seen of men.' But when all this is by us seen to, and much even may (by God's help) have been attained, there remains, deep down, the region which might be wholly uncleansed, while the outer man is clean and fair. This was the sin of the Pharisees (Matt. xxiii. 25). The reverse is barely possible—the heart pure and the life wrong!
- 'All glorious within'—it is truly a very blessed, a very unmistakable sign of the existence and working of God's grace, when you and I are anxious about being 'glorious within,' where only His eye rests—where only His presence dwells. Fancy what we should think of the nobleman, in whose princely mansion the king had promised to stop for a passing night, and who was so busy hanging out the flags and banners which told the countryside of the honour paid him, as to forget to prepare and beautify the chamber which his liege lord and master was to occupy!
 - 'All glorious within'—be this our prayer, our aim, our effort!

'Let the healing streams abound, Make and keep me pure within!'

(To be continued.)

Camp Life round about Amritsar.

(Continued from page 197.)

By MISS DEWAR.

E left Miss Dewar and Mother Susan in a quiet resting-place under a banyan-tree, where they had just met Miss Wauton (E. W.), and were together having a 'time of refreshing like a spring in

the desert.' Miss Dewar's journal continues:—

'Nov. 29th, 1887 .- Two are better than one! Susan and I in the village, E. W. dispensing under the banyantree from morning till three o'clock in the afternoon. We had a good time in the village, the women were so friendly and so quiet. In two places we were taken into a large cool room, where about fifty bibis could sit comfortably.

'What a hacking we had at the root of good works! In one house we went to-a Brahmin's-the mother-in-law was fasting in honour of Mars, so was not capable of argument. The daughter, however, was in good condition, and had plenty to say for herself-how they always gave alms and kept all kinds of religious observances. "What more can one do for salvation?"

"But, sister," suggested Susan, "suppose a woman is very sick, can she spin?"

"Suppose further, that she is insensible, can she make bread?"

"Certainly not," said the Brahmin

emphatically.

"All are sick from sin, so how can they do good works?";

"So much so that you are insensible of it."

"Then what can we do, mother?" "Listen, daughter," says the venerable Mai, putting on her spectacles and reading: "If any man be in Christ he is a new creature," and she explained how the Great Physician can heal the sick, dying souls, and make them strong and well.

"Beautiful!" exclaims an old withered-up granny, who has just joined the group. "If we could read like

that, we should be all right."
""What can we villagers know about such things," adds another; "at work from morning to night, spinning, grinding, picking cotton, feeding cattle, cooking bread, nursing children? -Ah!" and she has to pause for breath, while her sentiments are seconded by all the others by a series of "Ahs!"having quite convinced themselves that they are simply and solely grinding machines, not to be held responsible for anything higher. How little they can bear! We gave them the "little" in the shape of hymns and a simple prayer to be used daily, then went tentwards, feeling our own smallness more than ever, and the darkness deeper behind.

'But we walk together in the fresh country air, along a winding path, now by a cotton-field, rich with the bursting snowy pods, now by green springing corn-fields, while the long golden setting rays are stretched over the great plain-and while we talk of all we have said and done during the day, even that darkness seems to grow brighter. Then out in the moonlight in the cool stillness, while solitary figures come stealing towards uswomen to pay a visit in the friendly

gloom. So we have another Zenana meeting. More come, all so curious to see our arrangements within—what is burned in the lamp, where we sleep, what we eat, why we don't wear jewels, and why we sit out in the evening air without wearing a chadar on our heads. Susan has disappeared in the meanwhile. Seeing that there is no use waiting for us to go to bed, she wraps her quilt round her, head and all, and is invisible till morning.

'30th.—The village folks so friendly that they stoutly refused to let E. W. go, and one old thing put a hand on either side of the door to keep her prisoner. Passing out finally, E. W. heard another woman whispering some-

thing to herself.

"What are you saying, Mai?"

"I am praying that when I am born again I may not be married."

""Why?"

"Because then I should be like you, and have time to think of better

things."

'They firmly believe in transmigration. A bibi told us that we must have done some good deed in a former birth, and so were rewarded by having a gari to drive in. "Driving is bihisht (heaven)," said the poor thing, looking at her own worn feet that must have carried her many a mile.

'We were very sorry to part with E. W., but pressure of work in the city called her back. We must look forward to another week's work together

before camping days are done.

'Premi, a comical-looking, sharp woman, took quite a fancy to E. W., following her a long way across the fields towards the city. Then offered to call again in the evening to cheer me up! Here she comes, so I must stop.

"Mandiala, Dec. 1st.—Premi, Susan, and I were sitting by the tent door, enjoying the moonlight and quiet, when we were startled by an angry voice not far off. The voice belonged to a tall "jhat," and as he came nearer we heard the words, "What, Kamakhia

(the name of a goddess always used as a term of reproach), gone and locked me out! Give me the key at once!" I was surprised to see the sharp, cleverlooking Premi shrink up into a corner like a poor bundle of rags. So the ihat was her husband, and Kamakhia was Premi! "Please, you give the key, I dare not!" said the poor frightened thing, and she put the queer Punjabi key, something like a very thick corkscrew, into my hand. gave it to the irate husband, and tried to say something soothing, but it was of no avail apparently, for he went off growling fiercely. Premi, in her great eagerness to see us, had not waited to give her lord his supper, and had even been imprudent enough to lock the door against his coming. "I am so sorry, Premi, will he be very angry?"

"Never mind," said Premi, shaking herself out like a hen after a shower of rain, and getting bolder as the sound of her husband's footsteps died away. "I don't get a chance like this every day; but I had better go all the same." And away she shuffled. Panjabi shoes have no heels, so they are kept on by the pressure of the toes, hence the awkward movement in an otherwise

very graceful walk.

'How my heart ached for her, especially when Susan told me how very roughly the poor women are treated when any contretemps happens! But we made her trouble a special subject at our evening prayer. Dear Susan's invariable petition is that the good seed may sink down the people's throats like ghi, and immediately grow up like a tree.

'Three more visitors came into my tent when it was quite late, and great was their wonder at the different things they saw. The upshot of the visit was that I promised to go and see them next morning, and the girl of the party, otherwise called *Kako* (apple of the eye), offered to show me the way.

'Sunrise brought the Kako, and after everything for our departure was

arranged, we followed her to her

"Salam ji" (Peace, your honour!), says Susan, as we go in. "Are you

happy? Are you strong?"
"The sight of you makes me well!" says our polite hostess. "Enter!"

'A bright-looking, pretty girl-one of the visitors of the preceding nightwas kneading the stiff dough chupatis are made of, in a corner some younger members were lounging about. "Is that a hymn-book?" asked the bibi, looking at my Bible. "Read some-thing." So I began. A muffled-up figure stole in and sat down by me. It was Premi. I asked her quietly how she had fared when she got home. "Well," she said.

"" Oh, I am so glad, we prayed that

it might be so."

"Then your prayer was answered," said Premi, looking up with a bright

'We were telling of what Christ does-how He takes away sin. "Yes, and He gives us His righteousness!" whispered Premi-so she had not for-

gotten her lesson.

'We had a visit to Thathgarh in view, so we had to leave most reluctantly, for the women, especially Premi, had become very dear to us. "Come into my house alone just for a minute," said Premi. I went, but alas for the privacy! Such a thing is unknown. So we had to say "Good-

bye" in the crowd after all.

'The people in the next village, Thathgarh, were a wilder set altogether than the Sangna folks. In one house the women and children were so hopelessly noisy that we had the greatest difficulty in making ourselves heard. I was just thinking that there was little use in staying, when an old woman came in, and clearing away the obstructing mass of children, stood by the charpai. "Do you know me?" she asked inquiringly. Not to recognise her would be fatal, and, of course, she was in the right, as we must have seen her last year;

but as to remembering her! Old women resemble each other so closely! "Delighted to see you, mother!" I said, evading the question.

"Stand up!" said the mother authoritatively. I did so, wondering what was going to happen next. The old lady took my hand, and putting it on her heart, said, "Feel how cold it is! Your coming has been like cold water to me!" We cooled her heart still more by hymns before we left.

'About 3 o'clock we left for Mandiala. By the canal we saw a big snake asleep. Creeping softly up to it, we had a good look. How its scales glittered and shone as it wound its long length slowly down towards the water! After crossing the bridge we lost our way. Instead of following the ruts we got into fields, which promised fair at first, but O the ditches we had to cross! It is a wonder that the springs survived. By sunset we

were home.

Dec. 2d .- In the morning we went to a near village called Bahureo. Wonderful to say, there is a road all the way, in some places beautifully shaded by wild plum-trees, and here and there by the feathery branches of the Faras. We had a pleasant visit in the lambardar's house, and another in a well-built house with a tower, belonging to a sardar. We did not stay long, our only object being to make friends, and so open the way for another time. In the afternoon we attacked the brazen fortifications of Moslim. Mandiala is entirely a Mohammedan village. O the hardness of the place! A woman came to take us to the chief lambardar's house. There were a lot of women there, and of course the mother-in-law. Generally old women are motherly and nice, but this one was an exception. "Why did you bring these people here, Bhagan!" she said sourly, turning to our guide. "Tell them to go!" And we went. A cross old buffalo in the yard outside made a charge at me, so

we departed all in a hurry. "The people and animals are alike in this place," said Susan, and I quite agreed with her.

'The next house was filled to overflowing with women gathered together for mourning, and no end of noisy As the long afternoon children. shadows were stretched over the yard we did not mind the noise—but what did they take in? A sayad asked us to go to her house. The women were quieter, and really wished to listen, and the old father asked for a Gospel. How different people are! Neither of us feel loath to leave to-morrow, and how we grieved to go away from Sangna! Susan summed up the characteristics of Mandiala in four words -heat, glare, noise, hardness. "This people's heart is waxed gross, and their ears are dull of hearing,"

'Gohlwar, Dec. 3d.—How pretty our encampment looked this afternoon! Four little tents pitched in the shade of two Ber trees, an old tumble-down samad, or tomb, on one side, and a sand-heap, sacred to the Hindus of the place, a little way beyond. Very pretty and most welcome it was after a long day's work in Mandiala.

'A bibi, who seemed more friendly than the rest, made us promise to visit her the next day. So this morning we went. It was evident, however, that she did not expect to be taken at her word, as she was decidedly nonplussed at our appearance. giving us a seat, she tried all she could to make us go-politely, of course. She had cooking to do, cotton to pick, etc., could we call again? Susan and I accordingly went and dispensed in our usual primitive fashion by the pond till past midday, when I hoped to find the ladies more at leisure. The children were more than usually distracting, screaming and pushing amongst the poor sick folks, and no one seemed to be able to mend matters.

Mai-Susan, however, came to the rescue.

"Give me the quinine bottle, please!" I did so, thinking that she was going to doctor some of the patients. Not a bit of it! Waving the bottle in her hand she made a charge amongst the refractory youths, saying, "Come, children, it is your turn now, open your mouths!" We saw no more of them!

'After the last sick one had disappeared with her lotaful* of medicine, we went again to the village, but to little purpose. The bibi who asked us to call again passed us on to a friend. She was an ignorant woman, steeped in Mohammedanism, with a thin veneer of Arabic, which she spouted now and then. We did what we could, and left, much to the relief of our hostess.

'How I wish "Carlyle" could have lived in Mandiala for a week!

'The way thence to Gohlwar was rough, but the pony is a brave little creature, so he waded through a watery bog with just a little remonstrance at first, but with the greatest composure ever after.

'Towards evening, we saw a man putting a lighted diva on a small heap of stones a little way off in the jangal. He said it was to light his mother's spirit; she had died eight days before. He had not gone ten paces, when a hungry dog, who had been watching the proceeding, crept up, put out the light, and ate the diva. It was made of flour.

'The syce is telling the other servants all the adventures of the day, much coloured up for the occasion, if one might judge by the wondering "Ah! ah!" of his audience. The night watchers from the village are smoking the nugga by turns, as they sit cosily dreaming by the smouldering remains of a fire. It is to be hoped that they will have a quieter

time than their brethren had last night, whose peaceful slumbers were interrupted by the unexpected visit of a wolf. It was very big and fierce, and ran faster than a cat. So says the tradition, but Susan and I were both sound asleep, and knew nothing

about it.

'Chabba, 5th December .- The first sight of our encampment is always pleasing to the eye; for the evening glamour is brooding over the village, making it almost picturesque, and over the pond, bringing the long shadows of the spreading trees on the water, so dull and dark during the day. Then the stillness after noise, and letters which have just come, and a cup of tea make our joy complete.

'Yesterday we had church all by ourselves in a quiet bit of jungle. Two parrots and a stray goat or two were the only intruders, so it was a

day of rest indeed.

'To-day, after sending on our tents, we spent the whole day in the village. The Word was spoken - and how received? With indifference, opposition, interest,-all three. Of the first and second little need be said, as it is our common lot, but just a word about the latter. Saddan, the chief lambardar's wife, a one-eyed woman, with a very shrivelled face, full of aches and pains, and grumbles, but brightening up wonderfully as we sang, said: "I am suffering for sins committed in a previous birth."

"Leave that alone," said Susan. "You will only have to answer for sins

committed now."

"Oh!" then, "What a lot of pun (good works) you must have done, to

be so comfortable now !"

"At it again," said Susan, laughing. Then followed a lively discussion ending in the old bibi's defeat on that point. But the battle of "good deeds" remained, and a tough one it was. "I have done pun really, though, sometimes," she pleaded.

" Exactly, and what between

whiles ?"

6 " Sin !"

"A basket of sweetmeats falls into the mud. Can you eat any?"

"No! nasty things," says Saddan,

in a shocked tone.

"In the same way, God cannot accept bun mixed with bab" (sin).

"But then we have nothing else to

give, sister !"

"" Just so," said Susan, delighted to come to the point; "that is why Prabbha Pa came to fulfil all righteousness."

"O mother!" I said, "if you should forget all else, remember this: He takes our sin and gives His right-

eousness."

"How can I remember anything when I am plunged in cares, troubles, and rheumatic pains?"

"It will help you to bear them all,

mother," I said.
"Will it?" And the shaky voice repeats, "Prabbha Pa takes sin, gives righteousness," over and over again.

'Did the precious truth go any further? Will it ever become like the smoking flax even? What a blessed thing it is that the Master does not despise the lowest or the least! With what yearning He must be looking at such spirits in prison none can tell.

'Chatiwind, 9th .- A long day in the village amongst Sikhs, Hindus, and Mussulmans. Passing under an earthenware charm, with some figures written on it, we went into the lambardar's house. A lot of women soon gathered together, amongst others, one with a rarely sweet quiet baby. For a wonder it was not afraid of me, and amused itself with my fingers all the time. Seeing a huge ring in the child's nose, I at once supposed it to be a girl, and asked a question, using the feminine noun.

"It is a boy," said the mother.

"How can you?" said one of the other women standing by. "It is a

"What do you mean?" I asked. "The child is dressed like a girl, yet you don't seem to know what it is."

"I lost four boys one after the other," said the poor mother, "so I have dressed this one as a girl to cheat the gods." And so a girl is

not worth taking away!

'The next visit was in a Mussulmani house. The bibi there could say nothing beyond "True, daughter," to whatever we said. After giving her the "Law," we went to a Hindu house. It was rather better than the others, having an inside; village houses are nearly all outside. I cast longing eyes into the dark cool room, but our hostess did not see why we should not sit in the empty cattle-pen, where we had our malagat last year; so we drew the charpai as far into the shade as possible, and sat down.

'The women were more argumentative than usual, so we had a lively time. They could not understand how the dead should rise, but were quite convinced that transmigration is inevitable. In order to prove the possibility of the Resurrection, I used the familiar illustration of the chrysalis. I thought that they had at last understood, and was just going to congratulate myself, when an old granny, turning to another woman with a radiant smile, said, "Did you ever! She says that we are all going to turn into butterflies!"

'Finally we seemed to reach good ground. A widow who had lost all her sons asked how she could find *Prabbha Yesu*. "Pray to Him," said Susan. "How?" We taught her a simple prayer.

"And can I pray just as I am, staying at home, cooking and spinning?"
"Yes, sister, you need not leave

"Yes, sister, you need not leave your house if you let the Lord Jesus enter in."

"Must I give up going to the Full Moon festival, and saying Wal guru?"

"Can a man cross a river on two boats?" said Susan.

"No. Must I trust only on Jesus?"

"Jesus only!" said Susan.

"What did you tell me to pray? I have forgotten it again."

'Patiently and slowly the two old women—one so bright and clever, the other so slow and sad, yet both so eager—taught and learned.

'Another difficulty. "Must I give bread at the dharmsala (holy house)

or not?"

"Are they hungry people?" asked Susan.

"No; they are fat and flourishing."
"Then keep your bread for the blind and lame. But remember it is not pun, except in obedience to the Master's command." And so the seeking one went away, may we hope,

satisfied.

"Now let us go to the Sadnis," said I, looking forward to a quiet chat with the wise woman of the village, under the shining pipul-trees. We went, but alas! Vid Kor was busy cleaning, or rather mud-washing her house. The walls are spread with soft mud laid on with the hands—like butter on bread. This process goes on every year. We just had a peep at a pair of feet half-way up a ladder, and a muddy paw stretched down deprecatingly, while a plaintive voice said, "Do come again!"

'There was no help for it, so we went to another acquaintance, the wife of one of the lambardars. We found her ailing, but she had grateful remembrance of a certain bottle of smellingsalts which had miraculously cured her of headache last year, so she received us willingly. A promise of some cough mixture made her still more pleased, so we were welcome visitors as long as we liked to stay. Her mind was fully alive to bodily aches, but blank to all other needs. "Yes, yes!" she said, to all we told her of the Great Physician, but whether she really understood anything, I cannot say.

'Another visit to a Brahmin family

finished our work of to-day.

'13th.—How little there is to tell! Day after day visiting in the village, hearing the same things, and telling the same stories over and over again.

To-day, however, there was a little more variety. A cheering talk with the chief's wife; then a pleasant visit to the lambardarni (the old friend who liked the smelling-salts), made a good

beginning.

'It was a delightful surprise to find that she remembered something of former teaching, and could even join in giving some information about the ark. She also learned a simple prayer. Then we went to Vid Kor, our muddy friend. The house was in good order, but some wanderer who had just arrived had to be fed, so we had to wait a while. Resisting the too familiar advances of a baby buffalo tied to a post near by, we sat down on a charpai. The duty was done at last, so we all drew together in the shadiest corner for a chat. Very quiet and comfortable, but, ah me, how our poor friend argued! No sooner had we settled one point than off she went to another. It was like building on the sand.

Now she denied the existence of heaven or hell, now she maintained that there is both heaven and hell on earth. Those who live in nice houses, and ride on horses are in heaven already! Again, she said that sin did not exist-certainly not in her heart! Just then a visitor came in, and with great want of savoir faire sat down on the upper end of the charpai. This displeased Vid Kor, who said, softly enough, but with just a shade of annoyance, "Can you know so little,

daughter; you are sitting above

'As the culprit moved to a humbler place we both smiled. "So, sister, pride does come into your heart. Can you still say that sin does not exist?"

"Well, well," said Vid Kor, with great good-humour, "Guru Nanak will

"Bitter fruit from the bitter tree!" said Susan.

" Tauba !" (expression of disgust),

"our Guru Nanak bitter!"

"He was a man, was he not? Some are better, some worse, but all are sinners." And so on. We might have argued till night, and left as little impression as writing on water.

'Arrived at our tents, we found some people waiting for medicine, so after attending to their wants we packed up all our odds and ends, books, bags, and baskets, and very soon our faces were turned towards Amritsar.

'So good-bye to the villagers for the present. Would that we could leave them with the Day-star in their hearts! As yet there is scarcely a glimmer in the darkness. Just a glimmer of hope in one or two hearts that they are not animals, a faint gleam of love in a hitherto loveless life, and that is all! Would that prayer could go up "like a fountain night and day," for these spirits in prison! then might we not hope for a bright, bright dawning by and by?'

Mother Susan's Story.



EADERS of the foregoing journal may be interested in a short account of the Amritsar Bible-woman, taken from a letter written by the late Miss Bowles in January 1887.

from the Ganges. She was married, interest in their studies, and, whilst

'Susan's early home was not far at school. She used to take a great but lived with her brothers, who were they were writing on their slates,

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would copy the letters on the ground. But her chief anxiety was to be saved. She knew nothing about the Christian religion, but felt a want in her heart.

'One day she went to bathe in the Ganges, and was surprised at the dirt of those waters in which she wanted to be washed white. On emerging she felt no better than before, and attributed it to some fault in herself in bathing. She observed a crowd, and going nearer saw a Missionary preaching. She heard the words of John iii. 16, which came home to her heart, and she longed to hear more. There was no Missionary within reach; but a rumour reached her that Mrs. Fitzpatrick at Amritsar might teach her.

'So without saying anything to any one, she started to come here. At Lahore her heathen husband caught her and insisted on her return; but she refused. The case, brought into Court, was decided against her, so she was sent to jail for three months. In this way she emancipated herself. She interested the overseer of the jail so much that he gratified her desire to learn to read; and this led to the establishment of a system, in that jail,

if not in all, of teaching the women to read.

'On leaving it, she had made such good use of her time that she could read. She made her way to Amritsar, although she did not know how to find Mrs. Fitzpatrick, and was often misdirected. At last she arrived at a heathen school and inquired the way of the teacher, who said he would take her home to his wife to be instructed.

'Of course all these people wished to prevent her receiving Christian instruction. A little boy of the school having hinted that if she would wait he would himself direct her to Mrs. Fitzpatrick, she sat down, and he was eventually faithful to his word.

'Mrs. Fitzpatrick received her warmly, and handed her over to the catechist's wife, who took her home, and asked her if she were willing to break caste by eating with her. The catechist's wife was cooking eggs, which are an abomination to Brahmins; but Susan finally gave in, and thus broke caste for ever. She was soon after baptized, and became a worker. She opened the first Zenana in Amritsar, and, being a Brahmin, her influence was very great.

Hoochow.

OUR MISSIONARIES' ISLAND HOME AND ITS VISITORS.

(Extracts from Miss Newcombe's Letters.)



S to our home itself, all concur in the opinion that it has the best situation of all the Mission houses. It is

built on a slight hill adjoining the Boys' School and Mr. Shaw's house. From the verandah we command a view which many in England would travel miles to feast upon. Right in front of us rise the Alps. I do not think they can have derived this

name from their imposing aspect or lofty splendour, for in neither of these two particulars do they excel; but rather from their wonderful colouring, that beautiful blending and harmonising of light and shade which forms one of the chief beauties in mountain scenery.

'Then as we turn to our left, Shushan rises in all its grandeur, with its ever-changing beauty. Sometimes joyment, and so disposed of the cake

FOOCHOW.

black and awful in its majesty, then again strangely weird and shadowy, looking as if it really were (as the Chinese think it is) the abode of the spirit-world. And sometimes you might stand, as a newcomer did today, on our verandah, struck dumb by its wondrous beauty, as it becomes all transformed and lit up by the glorious sunlight. Down below, the garden looks cool and shady, with its natural avenue of trees; and seeds are sown, which we hope will make it look beautiful next spring. Even now the steps are gay with geraniums and ferns, the gifts, in most part, of kind friends among the ladies here.

'Looking just beyond the garden, you see two villages, one on each side. You must remember we live at Land's End, our house being the furthest point on the island inhabited by foreigners. This brings me at once to speak of the work. These two villages have, I should suppose, about 100 inhabitants each, and not one Christian among them; not one single light to illuminate the thick darkness of heathenism! In the island alone there are upwards of a hundred such villages, where the Christians, as far as I have heard, could be counted on your fingers. Is not this a labour in itself?

'In a village called Champondon, where there is a Christian family, a wedding took place the other day. The women of the village took the three days of the feast as a holiday, and on the third day they came with two of our Bible-women, to the number of 16, not including children, to visit the Shöniong's (young lady's) house. We were at first puzzled how to provide hospitality for such a number, we were afraid to order tea, lest the cups should run short, but, fortunately, we had a good deal of fruit in the house, which we divided amongst all the women, providing cake for the children. They seemed greatly pleased, and, as it is their custom here, the fruit all disappeared into their pockets; but the children preferred present en-

'I wish you could have seen the party as I gathered them into our Chinese room, with which they were delighted. The Chinese chairs, stools and little tables, were all chosen by Mrs. A'Hok; the scrolls are vet to come. They looked so nice. They wore loose blue jackets with an inner border of black and white, or other colours mixed, and a deep outer border of black; loose trousers either red, green, purple, yellow, or blue, with borders like the jacket. Their hair, apparently so tidy, smeared over with oil, and ornamented with silver or imitation silver ornaments. They think English people's hair untidy, and have been heard to say of one with curly hair, that she could not have combed it for a month. But, alas! it is all on the outside of the cup and platter with a Chinese woman; except on the day before her marriage, it is her rule never to wash more than

'They all sat very quietly, while, with the help of the Bible-women, we said a few words as to what had brought us here; we did not know enough to enter into doctrine, but merely said we had a Friend, whom we wanted to be their Friend too, and we hoped soon to go and tell them about Him. They begged us repeatedly to visit them the next day, and to go and see the bride; when we promised, they said: "Mô pieng gt ita lit?" (Not false words?) We said: "No; English people meant what they said."

her face and hands.

"The first words they greeted us with the next day when we went with Chitnyo and two of the Bible-women were, "Mo pieng gt ûa." After passing through two narrow, filthy lanes, we came to the bride's house. The outer room was full of guests; they made us welcome at once, offered us seats, though, of course, out of common politeness we had to refuse to sit down till pushed into our seats. One old woman took my hand most affec-

tionately — an unusual thing for a China-woman; they generally shake their own hands. Another graciously offered me a pipe, which, however, I declined. The old dame then consoled herself with a good long whiff. The room was small and wretched; a clay floor, unwhitewashed walls, both in an indescribable state, three wooden benches, a small table, and the ancestral tablets completed the furniture of the room, leaving dirt out of the question.

'After providing us with cake and tea, which at first we had to absolutely refuse, then offer to all our neighbours, and lastly partake of ourselves, they brought us in to see the bride, a nice young girl of 16. Her trousseau was contained in wooden boxes painted red; she had four, which showed that her parents were comparatively well off. We had a long talk with her, and she said she would like to come and see us in February, their first month. She could not leave the house at an earlier date for fear of evil influences. They all invited us to come again.

'Though this appears a trivial incident, yet it is not so really, for every step taken towards changing their opinion of us as foreigners who only live here to make money, and look on them as the dust under our feet, is a great deal gained. We are full of hope for the future, and we believe the Lord will soon work among them; only three weeks ago, 8 women, or rather girls, expressed their willingness to come and learn to read at our women's house. Will not our friends in England join in earnest believing prayer for this village? and may our watchword be: "Champon a tori" (For the Lord Jesus).

'I would just like to touch on the subject of the work among the ladies. There are none to whom my heart has gone out with more yearning sympathy—those whom I have met are most lovable. At present, as we look out on the horizon, we only see the small

cloud like a man's hand; but still, thank God, we do see that. The worst of it is, so few have any time for this work. Though Mrs. A'Hok is most earnest and zealous, it is peculiarly difficult for her to do much single-handed.

'Mrs. Stewart was always warmly welcomed, and in many cases eagerly and attentively listened to. One of the families she visited, who were mentioned by Miss Gough (now Mrs. Hoare), in the November number of *India's Women*, 1886, have taken a house in the settlement.

'The younger men were greatly interested in the truths of the Bible. Will you pray that the whole of the Law family may become Christians themselves, and the means of blessing to others. The readers of *India's* Women will remember Mrs. Hoare's mention of the Native Hospital; a new one has lately been built, with a fine women's ward. Miss Bushell of the F.E.S. told me that in visiting the women's ward she met a little boy, the "only son of his mother, and she was a widow." He was dving of consumption. As he could read character, she gave him one of Mrs. Grimke's cards, with John iii. 16, and explained it to him. When she next came, he eagerly welcomed her; he had not only remembered what she had said, but the Holy Spirit seemed to have taught him its true meaning. As he looked up he said, with gasping breath, "He loved me and gave Himself for me." The mother has since removed him to die at home, but we are glad to think he is in the loving Shepherd's care.

'On her return from Kucheng district, where Mrs. Stewart visited the villages with Mr. Stewart, she said, "Never before did I feel a greater desire, or the intense importance of devoting time to this work than when the Christian women pleaded with me to stay, at least a few days, and help

and encourage them."

The Token ober the Lintel.

HERE confession of faith in a crucified Saviour and persecution are inseparable, it is little wonder that converts to Christianity in India should often remain secret believers. Yet the spiritual danger of this course is patent, and the Missionary of Narowal, one of the centres of our Panjab Village Mission, has led his people to set a brave example of witnessing 'whose they are, and whom they serve.' He has designed special tiles, stamped with a cross, and with the Urdu initials signifying severally, 'Christ Crucified,' and 'Blood Bought,' which are to be fixed over the front door of every Christian's house in Narowal.

Our Clerical Secretary saw these 'tokens over the lintel' during his recent tour in India, and, on hearing their meaning, he obtained one to bring home. This tile—the only one, probably, to be found in England—was shown at some *Daybreak Workers*' meetings, and it has inspired the following verses:—

A witness that the idol chains are broken,
That Christ the Lord hath reached them in their need;
O'er homes once heathen, now behold the token
In lines so clear, that he who runs may read!

'Christ crucified,' His cross is all their glory, Gladly for Him they bear its weight and shame; Now shall their lives tell out the wondrous story, And sound abroad the honour of His Name.

'Blood-bought,' their days shall be one glad thanksgiving
To Him who ransomed them from death and hell;
No more their own, but to His glory living,
Each hour shall of His loving-kindness tell.

O Saviour crucified! the proclamation
Of Thy great love draws all men unto Thee;
And blood-bought souls of every tribe and nation
Are knit together in one family.

ALICE J. JANVRIN.

Nawn in the East.

'I the Lord . . . will keep Thee and give Thee . . . for a light of the Gentiles.'

—ISA. XLII. 6.

MADRAS AND SOUTH INDIA MISSIONS.



O FORWARD' seems to have been the command which the natives of Madras have received from an unrecognised Providence. 'Go forward' has been the word which Christians in that gladly obeyed and it is ours to watch their work steadily

their midst have gladly obeyed, and it is ours to watch their work steadily gaining ground in a region of progress in education and Western ideas.

The religious disturbances referred to by Miss S. Oxley formed the subject of an article in the Lahore Civil and Military Gazette, May 5th. It seems that in consequence of the conversion to Christianity of one Brahmin student in the Madras Christian College, 500 odd, out of some 640, students formally absented themselves, and resolved not to return until certain concessions should be granted. The article mentioned states that this Institution has done excellent work, and, in spite of its name, has marvellously gained the confidence of the natives in its non-religious character. The difficult question of education with religious neutrality and a precedent are involved. This event gives additional weight to our own work under the Misses Oxley being marked by three baptisms; whilst other incidents in their reports show that many timid women are only deterred from confessing their faith by obstacles which British hearts might shrink from encountering.

HINDU WORK.—MISS S. OXLEY'S REPORT.

'Zenanas.

'Since an account of the work amongst the Hindus in Madras was sent home, we have been able to take on 80 new Zenana pupils, some of whom are very interesting. One woman is just watching for an opportunity of declaring her belief in Jesus as her Saviour. She and another pupil, when reading in the Wesleyan School some years ago, made up their minds, that as soon as they were old enough they would join the Christians. They are now separated by some distance; but they have promised to stand by each other, and both come out together.

'How little you, who read this, can realise what this coming out means! But we, in Madras, who have lately seen all the disturbances which have taken place at the Christian College, because one student wanted to be baptized, feel more than ever with these timid, submissive women in their difficulty of confessing their faith to their husbands, fathers, and brothers.

'Many important Hindu gentlemen in the town took the part of the students in the late disturbances, while others blamed them very much.

'One or two quotations from the

papers will show how an impending baptism is regarded.

One man wrote: "I have determined to pen a few lines on the subject in order to put every genuine Hindu on his true mettle in what I consider to be a critical period in the history of this country. I may premise that I am a Hindu, and fully sympathise with the action of the students of the Christian College in the present crisis. I consider that any other action on their part would show that the country is destined to occupy the same low position in the scale of nations that it has been occupying for some time past. . . . The present exhibition of the students is only a legitimate outcome of the excellent education they have had-an education that has been the means of drawing out their best feelings and sensibilities, viz. love of their country, and love of their religion—a religion which has stood the test of centuries -a religion that had its beginning no man knows when, or, at any rate, thousands of years before the religion of Christ was even dreamt of. If to rise in support of such a religion of their forefathers be considered ingratitude to the College, the students may well plead guilty to the charge without the outsider thinking them any the worse for it." He then goes on to say: - "It is incumbent on all Hindus individually to provide the means for having a school where their religion will not be slighted."

'Another man writes: "It is incumbent on us to show to the world at large that we, by united stand, will be proof against the secret machinations of ever-active Missionaries and their agents; that we are not barbarians to yield blindly to their dark contrivances and petticoat influences; and, finally, that Hinduism is based on such a firm rock of truth and reason as to be unshaken by any one, and as to make Christianity a thorough

failure in India."

'In reading such words, how sad-VOL. VIII.

ness is dispelled by belief in the power of the mighty Spirit of God to enlighten the dark minds of even such deluded men!

'Our oldest and much-loved pupil, Amerthavelli, and her father have both been taken away from us by death since I last wrote. Amerthavelli had always been a very strong girl, never complained at all, not even of a headache. It was most unusual for her ever to miss her weekly lessons. She had such a strong desire to learn that it was a pleasure to teach her. Her home lessons were always carefully prepared. Long pieces learnt by heart, and difficult pieces of English translated into Tamil. Her sewing, both plain and fancy, were very good; and she was always gentle, affectionate, and obedient.

'I have often mentioned both her and her father in my reports. (See India's Women, Sept.-Oct. 1885, p. 238.) I mentioned her telling me that she believed in Iesus Christ, but was afraid of saying so before her relations, and that her father expressed his desire for a Bible. In India's Women, Sept.-Oct. 1886, p. 236, is an account of a conversation with him after he had been for some time read-

ing the Bible I gave him.

In the middle of December last Amerthavelli took a bad cold, which very soon turned to serious disease of the lungs, accompanied by fever. No invalid ever had more loving nurses than she had in her father and mother. I went to see her as soon as I heard of her illness. She signed to her father, and he gently raised her head, and supported her while she took hold of my hand, and looked affectionately in my face. She seemed to like to look at me, and hear me talk; but she could not hear much. On December 23d she quietly breathed her last. She has confessed to me many times that she believed in Jesus as her Saviour; but I never heard that she had had the courage to speak of her change of feelings to her father or mother.

'Her death was a very great shock to her father, and in February he too died, very much regretted by all his relations, friends, and neighbours. He was a fine old man with white hair and moustache, and always dressed in snowy white linen. He had six sons, the eldest is now head of the house. The eldest of his three daughters, Parpathy, was the first pupil we lost by death in the beginning of 1884. Puthamal, the remaining daughter, we are still teaching, as well as the wives of the two eldest sons.

'Chinnamal, who married and went to Pondicherry, comes up to Madras from time to time to stay in her father's cool bungalow, which stands in a little garden. She very soon lets us know of her arrival, and we visit her as long as she remains here.

'One day I found her in great distress, she had lost a valuable nose-jewel. Her father and husband were away, and she dreaded their anger on their return. She said she had searched for it everywhere, and offered a reward to the servants if they would find it, but it was all of no use. She could not eat, and she was making herself sick with crying.

'A few days after I saw her again, quite happy, and wearing the nose-jewel. "Well, Chinnamal," I said, "you have found your nose-jewel; where was it?"

'She looked brightly at me, and said simply, "It came into my mind that God knew where it was, and I asked Him to tell me, and He did."

'Then we read about the lost piece of silver, and the joy in Heaven over one sinner who repents. She enjoys reading the Bible, and makes many comments as she goes on. On one occasion, when we were reading about the Woman of Samaria, she remarked of her own accord, "When this woman had found Jesus, she told others about Him. That is what I want to do when I go to Pondicherry."

'One day she came to the Mission

House and asked me if I had a little time to spare for her. "I want you to pray with me," she said, "that God will change my husband's heart, so that he will let me be a Christian." We went into my room, and with the two little children sitting on the bed beside us, we knelt down, and made her request known unto God. I ask all who read this to make the same request. She has great faith in prayer, may she have great boldness and courage too, and be shown plainly, step by step, what she ought to do. She has no one to help her in Pondicherry, and she does not stay very long in Madras.

'Schools.

'The children in the four Caste Girls' Schools passed a good examination this year, many gaining merit grants. I hope they will be as successful in the Scripture examination at Christmas.

'One morning Mrs. Master visited one of the schools with Sir T. F. Buxton and his son. They asked the little infants to tell them something about God, and they replied at once, "He sends rain into the paddy-fields to make the paddy grow." They had been learning John iv. 10.

'November 23d was a red-letter day, when Mr. Karney and Mr. Baring Gould went with us to see all the children. They had been collected together from the four schools. Such visits do us great good, and help to cheer us wonderfully. For this occasion we took half a day's leave from work. This had to be accounted for in the Government Register. A heathen master in one school did not know what reason to assign. The next time I went to his school, he brought the book to me, and said, "Shall I write here, 'Leave, in order to go and see two bishops'?"

'In my last report I mentioned the baptism of a man and his daughter. I am thankful to tell now of the baptism of the mother and second daughter of the same family. In trying to find out the mother's motives for wishing to be a Christian, I said, "Your husband and eldest girl are now Christians, but if they were to come to me tomorrow and say they were sorry they had been baptized, and intended going back again into heathenism, would you still say you wanted to be a Christian?" She said very decidedly, "Oh yes, whatever they do it will make no difference to me. I shall still ask you for baptism. I am sure it is wrong to worship idols. Christianity is the right religion."

'In India's Women, vol. v. p. 240, I mentioned the baptism of one of our servants, and that he was afraid it would have cost him his wife and child. His wife has been baptized too, as well as his little boy, so that this year we have had the great joy of seeing three women openly confess their faith. They attend Sunday-school regularly every Sunday. As they have learned something of the power of Jesus to take away the sting of sin, may they, together with ourselves, learn more of His precious purpose and power to present us all without spot unto God that He may be perfectly glorified.'

'SOPHIA OXLEY.

'MADRAS, June oth, 1888.'

MOHAMMEDAN WORK. - MISS E. L. OXLEY'S REPORT.

'During the past year we have been enabled to go steadily forward. Few Zenanas have been closed to us, and although we have met with frequent opposition, that is anything but discouraging. Opposition shows us that the enemy considers our work worthy of his attention, and that he must rouse

himself to oppose it.

'We find a very marked increase in the desire to learn to read amongst the women of all classes; indeed, the change in this respect has been very remarkable during the last ten years. In several cases the pupils are anxious to be thoroughly educated, and to pass the Government examinations. So strong is this wish in some houses that they are willing to read any of our religious books if we will only prepare them for examinations.

'Owing to the want of suitable teachers we have not been able as yet to comply with their wishes; the want of properly qualified Hindustani-speaking teachers is a very great hindrance.

ing teachers is a very great hindrance.
'In one well-to-do family, whom I visit regularly twice a week, are five dear little pupils. These five children are not all sisters, but are the children of several brothers. It is almost im-

possible to understand relationships in a Mohammedan house.

'The smallest child is a bride; she was married a few months ago, and seems very happy and contented. I tell them Bible stories, and read to them, while the principal lady of the family sits near me on a square of carpet, listening to every word with no very friendly expression. If she had her own way, my visits, I feel sure, would soon be stopped, but the gentlemen of the family wish the children taught. She is not really unfriendly; the other day she sent me a goat and two kids as a present from the children, but she is a very bigoted Mohammedan, and fears my influence.

'One pupil, who has read with me regularly for some years, Bakhshi Begum, is to be married next month, and to go to Cuttack, but her little sister will continue to read with me, so the Zenana will not be closed. Their old mother is a constant lis-

tener.

'When Miss Todd left the Mission last October I took over her Zenanas in Blacktown, and have visited them regularly ever since. The pupils are not so poor, but do not belong to such

a good class as those in Madras. They are principally in the families of indigo merchants, living in large houses, often with English furniture and comforts, but with more dust than any one could imagine who had not

actually seen it.

'The English visitors I take with me from time to time are generally too much amazed with the dust and untidiness to notice anything else for the first part of our visit. This is the state of houses where the husbands and brothers, as well as my pupils, study hygiene with the greatest interest.

'But this is only one instance of the way they generally (not always) regard our instructions. "Hygiene is very good," they say, "very true." I ask, "Do you clean your house every day, dust and sweep, and flood the drains?" They laugh at the very idea.

'So it is with the Bible. One woman said to me, "Yes, it is very good, it is the English religion. Our book is the Koran, and is for Mohammedans."

'But this is not always the case, and it is for us to sow beside all waters.

'The schools are, I think, in a more prosperous condition than ever before. I placed them under Government Inspection from April 1st of this year, and hope for a monthly Government grant to help us in our expenses, which are greatly increased, to meet Government requirements.

'We have now a good staff of teachers, some of them being trained with Normal certificates, but we still require more for the higher classes.

The numbers are good.

'Next year I shall hope to send the Government report of the schools to the Committee. I have opened one new school in Blacktown, and closed another which was not satisfactory. Children were admitted, for whom it was not intended, being Lubbays, or partly Hindu. The new one is for rich Mohammedans only, and is well attended. They are dear little children, and make wonderful progress.

'Miss Scott now gives her whole time to the schools, so her salary is half-paid by Government. This will enable me to employ another teacher when I can meet with one suitable.

But, alas! how few there are.

'My old women's class is a great delight to me. Our numbers increase rapidly. I have 120 names in my book, all regular attendants, and every Sunday we have new ones, whose names I do not enter at present. We have only standing room, and always a very attentive audience.

'I thank all the kind friends who sent us dolls and Christmas presents last year. Great pleasure was given by them, and I hope the same friends

'E. L. OXLEY.

will remember us this year.

'MADRAS.'

CHINTADREPPETAH.

The name of the work under our Hon. Missionary, Mrs. Satthianadhan, has changed from Blacktown to Chintadreppetah. Mrs. Satthianadhan explains the non-appearance of a report in 1887, and takes two years in review.

MISS SATTHIANADHAN'S REPORT.

'Last year being the Jubilee of her Majesty the Queen-Empress, we had two celebrations in Madras, the first on the 16th February, and the second on the 20th June.

'On both occasions we had to collect all our school-children together, in number about 1000, and arrange for a treat for them all. The first treat was given at the expense of Sir H. Ramasamy Mudaliyar, the Sheriff of Madras, a wealthy and liberal-minded Hindu gentleman in the city, and on the second occasion the expenses were defrayed by the Jubilee Committee.

On November and December the Rev. H. E. Fox, of Durham, held the special mission services in our Zion Church for ten days together. It was a season of blessing and refreshing to us all. The latter part of December was devoted to arrangements necessary for the distribution of prizes to Hindu girls. All this, added to the usual routine, kept me fully occupied, and I could not find leisure for the usual annual report. Under these circumstances I am sure you will kindly excuse my apparent neglect of duty.

'The work in our Hindu Girls' School is progressing favourably. A new master has just been appointed to the Napier Park School, a Brahmin convert, who was baptized by my husband a few months ago. He is a matriculate of the Madras University, and has passed in method and school management, and is a good teacher and manager. He is a great proficient in Kindergarten system-a system which now prevails in all the schools in Madras. We have introduced it into our Napier Park School, and the head-master is conducting it admirably. He was for some time in the Hindu Girls' School in Chintadreppetah, belonging to His Highness the Maharajah of Vizianagaram, and the Kindergarten works which he sent up to the annual exhibition of the National Indian Association, held in the banqueting-hall, under the patronage of Lady Connemara, secured a first prize. You will be glad

to hear also that a first prize was awarded to one of our Zenana ladies for a specimen of bead work.

'In Madras, Western education and civilisation are affecting Hindu thought and opinion in an increasing measure. Even Hindu ladies are mixing more freely than formerly with Christian ladies, European and native. Some social gatherings have recently been held by Miss Gell and Mrs. Grigg, and they have been largely attended by Hindu ladies in higher walks of life, some of whom are our own Zenana pupils. Lady Ramasamy, wife of Sir S. Ramasamy Mudaliyar, has been holding two such gatherings, which have been attended by many ladies of rank, from Lady Connemara downwards. Several native Christian ladies were among the party. At one, presided over by Lady Connemara, held in the "Jubilee Victoria Ward" in connection with the hospital at Royapuram, built and endowed by her husband, Lady Ramasamy read an interesting address in Tamil. This will give you an idea of the change which is slowly but surely coming over Hindu women.

'The C.M.S. "Special Winter Mission" has been a source of great blessing to us all. Mr. Swann Hurrell conducted the Special Mission Services in the C.M. chapel in Blacktown, while the Rev. H. E. Fox, of Durham, conducted the same in our Zion Church at Chintadreppetah for about ten days. I cannot tell you how much we enjoyed them. These services were indeed seasons of refreshing from the presence of the Lord. 'Anna Satthanadhan.'

MYSORE.

The history of our Mission in the Mysore has now reached its fourth chapter. Chapter I. appeared in our September Number, 1886, giving Miss Goldsmith's experience of the earnest desire for instruction in Mohammedan Zenanas. Chapter II., exactly a year after, describing Miss Thom's first impression of work amongst the Mohammedan women of

Madras, and announcing that Miss A. M. Smith had arranged to join her at Bangalore. 'Ploughing-time in Mysore,' an article by Miss Thom, March-April of this year, gave an outline of the history and general character of the State. The present chapter mentions Miss Edith Lillingston's arrival at Bangalore, so that three ladies are together at this station, and carry on the work with but small expense to the funds of the Society.

BANGALORE.

MISS THOM'S REPORT.

'Having been asked to tell the simple little story of Christian work done during the past year amongst the Mussulmanis in this place, we do so gladly, remembering the command—"Open thy mouth for the dumb, in the cause of all such as are appointed to destruction."

'Mr. Eugene Stock, of the C.M.S., has said that any one who has to do with missions must have learned to believe in special providences, if he never did so before. In observing the chain of events in our own little mission, consisting of so many links of special providences, I think all of us concerned understand more of the loving-kindness of the Lord than we ever did before.

'A letter from Miss Goldsmith in the autumn of 1886 was, I believe, the first thing which drew the attention of the Church of England Zenana Missionary Society to the state of the Mohammedan women in Mysore. And as, shortly before this the Bangalore Missionary Conference had asked the C.M.S. for a missionary for the Mohammedans, the Committee of the C.E.Z.M.S. felt equally sure of a welcome, should they see their way to work here, amongst the Mohammedan women. In this they have not been disappointed, as we, their representatives, can gladly testify.

'Soon after Miss Goldsmith's letter, my way was strangely and very unexpectedly made plain to come here. Our Society was anxious to make, at first, only a tentative effort, and to be quite sure of God's guidance in the matter before establishing a permanent mission. This guidance, we think, has been very plainly granted. In last autumn God called out one of the most active of our home workers to give herself to this work. And since then a third lady has arrived. So we have cause, as regards the supply of English workers, to thank God and take courage.

'But the more one knows of mission work, the greater seem the disadvantages at which foreigners must ever remain in carrying the Gospel to those whose modes of thought, habits, and speech must at best be only imperfectly acquired, even after many years in the country. Therefore, from the first, our desire and prayer was that God would send us some native Christian helpers, filled with His Spirit, able to speak to the Mussulmanis, in their "own tongue, the wonderful works of God."

'By a curious combination of circumstances, just at the time of our need, the Lord was preparing to supply it. The only Mussulmani convert to Christianity, I believe, in this part of South India, is the widow of a Pathan, a Havildar, and formerly a man of good means. This widow was brought to the knowledge of Christ through the instrumentality of Miss Reade of Trivadi, near Panruti. Since her baptism nine years ago, she has been a brave witness, through much suffering, for her Saviour. In order to get an entrance amongst her own people, who had utterly cast her out, she has taken her diploma as trained nurse at the Madras Hospital. There she was at once offered employment, which would have given her competence, with merely the proviso that she must not proselytise. Her heart was loyal to her Saviour. She declined Government work, and returned to Trivadi.

'About six or eight months ago, Qadir Bi got possession for the first time since her own baptism of her youngest child, who had been hitherto with her Mohammedan relatives. It was, however, necessary that Qadir Bi should leave her own part of the country if she could hope to keep this daughter with her. She had, besides, a little grandchild, and an adopted little girl of seven or eight years old. Work in our mission in Bangalore exactly met her case, as her coming to us, by Miss Reade's kind permission, met our need.

'Many who know the hatred felt by Mohammedans to an apostate from their faith feared serious opposition in the houses. Instead of this, we have to bless God for giving her great favour. In many a Mohammedan house in Bangalore is she now looked on as a warm friend, and her help in times of sickness and suffering has opened hearts to listen, at least without gainsaying, to her and our words

about the Great Physician.

'Qadir Bi's little house in our compound is a pleasant sight to see now on Fridays, filled often with sixteen or twenty Mussulmāni guests, including the teachers and elder girls of the three schools. On this day our teachers get a couple of hours of secular teaching, which they sorely need. An hour for the Bible follows. At first a course of lessons in Genesis was commenced, but, at the express desire of one of the teachers, the New Testament was taken instead.

'It is a joy to see a number of these Mohammedan women listening to the explanations given by ourselves and the Bible-women. To the latter, especially, they listen with deep interest, and she has gained so strong an influence for good over two, at least,

that we cannot but hope that the Lord is using her to draw them to Himself. After the Bible lesson comes an entertainment of coffee, bread, and fruits, served in the house of the "Bahumem," as Qadir Bi is respectfully

called.

'These provisions they will take if prepared by her, but are too suspicious of the presence of pork or bacon in our kitchen to take anything directly from ourselves. The hours of the day seem to pass quickly. Though the visitors arrive about 10 A.M. they are seldom all gone till six in the evening. In the afternoon comes, perhaps, its happiest Then Miss A. M. Smith gathers them all round her American organ to sing Christian hymns. Every one who can read at all has a hymnbook, which is afterwards taken home. We do not know of any case where the books have been taken from them by a father or husband.

'As the most effective way of getting into the homes of the people, which, when I first arrived, seemed barred against us, our first aim was to open a small school in the Cantonment bazaar, the headquarters of the Mohammedan community. But months of fruitless effort passed, and it was impossible to rent a house, or even

room, however small.

'It was in the Pettah, or old native town, three miles off, that our first little school was opened in July last, thanks to the kindness of Miss Müller, and the Rev. E. Rice of the London mission, who took a great deal of kind trouble in the matter. The Truâm, or civil head of the Labbay sect of Mohammedans in the Pettah, who had been educated in the L.M.S. schools, offered to help us in starting a Girls' School. He added that we might read and teach the Bible, but should allow a time for the Ouran also.

'Of course here we were firm, and the matter dropped. We have no reason whatever for suspecting that the Quran is ever introduced, though, unhappily, owing to our sad lack of Christian teachers, no watch can be kept to prevent this. But Miss Smith and I were glad to see the New Testament lying on the teacher's chair the other day, in the middle of the school, when unexpectedly we visited it about 5 P.M. This school has thirty pupils on the list.

'In September last a respectable Mohammedan widow appeared one day in the Pettah school, asking for employment as a teacher. Finding she was known to many respectable families, including the Persian settlement at Richmond Town, and that she was able to read and write well, we were anxious at once to take her as an additional teacher in the school. But the Labbays objected, so we made a fresh effort to open another school. Gohra Bi, our new teacher, proposed beginning one at the Arab Lines near Richmond Town. This is what may be called a suburb of Bangalore, situated about half-way between the Pettah and Cantonment.

'Here a number of Persian families reside, especially the different branches of the family of one wealthy man. In this locality a school was opened, and there are now about twenty or twenty-five on the list.

'Some poorer children in the Persian community attend, but none of the rich cnes, except the grand-daughter of the late "naib," * and we hope to see her a monitress in the school. At her comfortable and well-furnished house we are always warmly welcomed. Miss Smith visits there regularly, and gives a Scripture lesson after the berlinwool work is laid aside.

"The subject of opening a sort of "select" school for the children of the better class Persians in this neighbourhood has been somewhat on our minds. The parents, we understand, wish for it. The expense deters us just now, for where the education of "only girls" is concerned, their fathers, though rich men, are not likely to afford much pecuniary aid.

'In addition to these two schools, a small school was opened in November in the Cantonment bazaar. It is the last situation we should have chosen, being exactly opposite the large school for girls established by the Mohammedans themselves. It was a case of this or none. But we are still looking out anxiously for another better-situated house.

'Zenanas.

'The first visit paid in the beginning of May 1887 to a Mohammedan house in Bangalore was encouraging. The head of the house, a Subhadar-major, was absent in Madras. Mrs. Ranganathan (wife of the native pastor of the L. M. S.), who was teaching the only daughter English, kindly took me there. I was struck by the fresh, eager welcome given me by these Mussulmanis, contrasted with the shy, gentle manners of the Hindu ladies we had previously visited.

'I showed some Bible pictures (none of our Lord, of course), and had a very unreserved talk with the wife about the Gospel. She was very eager in defending her own views and her prophet; but she was never angry, and we parted far more warmly than with either of the Hindu ladies I had seen. She said I was very dosti, or friendly, and when would I come back again? Then she hoped the Sahib (her husband) would be at home.

'Shortly afterwards, the marriage of the only daughter and all its attendant ceremonies took place. And, sad to say, the death of this young girl, only a few weeks after the wedding, interposed another obstacle to our visiting the house again; but we trust yet to renew our acquaintance with the now lonely mother.

On leaving this house I was surprised to meet my munshi, the moulvie, Ab-dul-Haqq, who was just then passing down the street. This moulvie, I have since heard, is the great

^{*} The deputy of a gazi, or religious head.

champion of Mohammedanism in the Mysore. He seemed greatly astonished at seeing me, and asked me hurriedly where I had been. His own house was next door to the Subhadar's.

'At my next lesson with the moulvie he was very anxious to get my version of what we had been talking about. He said the Subhadar had, on his return, asked who we were, and told him of my talk with his wife, adding, "Of course they consult me in

these things."

'The next experience in Zenanavisiting was somewhat of a contrast. This time it was in the Pensioner's Lines, amongst an inferior class socially. A native Christian teacher had kindly arranged to take me to see several houses, and fixed the day and hour beforehand with the people. I was therefore much surprised when the door of the first house was almost shut in my face.

'The teacher went in to soothe their alarm, and try to induce them to let me in, but in vain, though several of the women peeped at me through the half-shut door. They were eating, they

"What! in Ramzan?" I asked.

"" Oh yes," they said; "there were some exceptions in this case-sick and delicate people being allowed to break the fast.

One or two other houses sent to say they could not see me. At last we did get into two houses, but met with more rudeness and bigotry than I remember meeting anywhere before.

'For our real introduction to the houses we are indebted to the Rev. I. Roberts of the Wesleyan mission at Tum Kur, about three miles by rail, north-west of Bangalore. Miss L. Oxley of Madras and I spent a few days there last June.

A Mohammedan merchant of Coimbatore had come to Tum Kur for the wedding of one of his wife's relatives. He called on Mr. Roberts, who kindly told him of our wish to visit some houses. He at once promised to arrange for our going to see the ladies of the family where he was staying. We went there next day, and found the head of the house was the

widow of a Barr-bakhshi.*

'On entering the inner room where she was seated, we found it full of men, who were all near relatives, gathered for the wedding. Still this fact prevented all but two or three of the ladies being present; and we could do little more than try to make friends with the dignified-looking, elderly widow, and break the ice by a few courteous remarks.

'On leaving, the merchant met us and saw us into the bandy. His father-in-law was, he said, a brother of the late Barr-bakshi, and lived at the Pettah, Bangalore, where his wife now was on a visit to her parents. He was delighted when we promised to find them out on our return. This we succeeded in doing by the kind help of Mr. Sungajee, of the Bible and Book Depôt, and had a warm welcome.

'The house is close to the Kengeri police-station, and is something like a small farm-house in the midst of its own little samindari, or land. There was a tiny but very neat Englishlooking garden in front for the sake of the ladies who could not go out. This was quite an indication of the tone of the family, where much love and kindness seemed to prevail. In this respect it is indeed an exceptional case, as far as my own experience

goes.

'There is a kindly old grandfather, with whom we always have talks on the way of salvation. Abd-ul-Guddus, the master, always greets us with a frank, happy expression, wonderfully rare on a Mohammedan face. Unfortunately he and the old grandfather will always remain while we are there, so that his gentle, pleasant-looking wife speaks but little. With a copy of the Psalms of David, which I lately gave to Abd-ul-Guddus, he seemed greatly delighted.

"Oh, what a beautiful book that is you gave me the other day!" he said, next time I saw him. "I have been reading it: it is good, very good."

'Lately I gave two or three Gospels to some of the sons and nephews, who happened to be present. I saw, however, a great hesitation in their manner. I think they were afraid of the old grandfather, who looked grave, but at last said, "Take them, take them." There is no doubt much more opposition and bigotry stirred when you get several together, whether men or women. They stand in such dread of each other, while all the time, perhaps, longing to read a book, or listen to your words.

'The wife and daughters of another brother of Abd-ul-Guddus, a commandant, have hitherto generally been present at our visits, but as they have removed to another part of the Pettah, we have gone to see them there, and hope by and by to continue our visits. But at present there is a good deal of

sickness in the house.

'The family of an uncle of these two brothers, who is a Barr-bakshi, sent us a pressing invitation to pay them a visit. Abd-ul-Guddus escorted Miss Smith and me to the house, with evident pleasure at introducing us to another branch of the family. Here a mother and three daughters made us welcome, though again the presence of Abd-ul-Guddus made them too shy to say much. They left for Mysore soon afterwards, but on their return we hope they will be regularly visited. We feel very thankful to have these three houses open to us, for many have been our disappointments as regards others.

'Last August, again through Mr. Sungajee's kind efforts, the brother-in-law of an influential Mohammedan official drove out to St. John's Hill to invite me to visit his family. But on sending a week or so afterwards to

ask when they would be ready to receive us, a courteous note came saying they had gone for a time to Mysore. We have just had a polite invitation to call on this family, who have lately returned.

'While many of the better classes refuse our message, many of the poorer listen to it with evident interest. In the Arab Lines we have now access to almost every house in the Persian community. Two or three of these Miss Smith visits regularly.

'As yet there is no teaching (except of needlework) in any of the private houses. Many of the better classes can read and write already, and the daughters of the poorer are willing to

come to our schools.

'Since coming to Bangalore, my first impressions of the extreme bigotry of the Mohammedans, compared with those of North India, have been a good deal modified. Utter ignorance about ourselves and our motive has had a great deal to do with the first difficulties. We can scarcely be surprised that some time should be needed in order to win their confidence.

'Then the people here have two special stumbling-blocks in their way, laid there, alas! by so-called Christians: first, the godless lives of so many in this large English garrison; and, secondly, the idolatry of the Church of Rome, which is brought before them

so prominently.

'Yet we feel sure there are many, very many, hungry, unsatisfied souls who would at first patiently, and then gladly, listen to the offer of salvation, and of the true Bread of God that came down from heaven. But where is the messenger? Alas! there is no one with the will and power to go in and out of the houses and shops, or the thronged market-place, where such numbers of Mohammedans are day by day to be seen, and tell them of a Saviour from the punishment and power of sin.

'For two or three things connected with the work amongst the Moham-

medans we should be thankful to enlist

sympathy and help :-

First, the very great need of keeping a good supply of schoolbooks and religious literature ready for use at the depôts here and in Madras. At present our three C.E.Z.M. stations of Madras, Masulipatam, and Bangalore have to send for nearly all books for our Mohammedan work, to Lahore and Lucknow. And this, in addition to the trouble and expense, involves a fortnight's delay.

'Secondly, we feel very strongly on the subject of the illustrations in some of the Christian Vernacular Education Society's books, which do and must give offence. Those in Barth's Bible Stories, especially of the sufferings of our Blessed Lord, are wrong in the opinion of some, and particularly objectionable for use amongst Mohammedans.

'Thirdly, as we go in and out amongst the people in the houses where we visit, ever more and more the sad fact presses on us, that there is no missionary for the men, many of whom seem so ready to talk quietly over the question of the soul's salvation. It has struck us that if the Missionary Conference at Bangalore should think fit at this time of increased interest on the subject, to renew its former invitation to the C.M.S. to enter this field, it might, by God's blessing, be successful. The Mohammedan subjects of the Empire seem to have a pre-eminent claim on English Christians. Meantime we shall continue in prayer that the Lord of Missions will send whom He will, but some one for this great work.

' M. A. T.

'BANGALORE, March 1888.'

MASULIPATAM.

The Misses Brandon give a general review of work extending over a hundred miles, and calling for enterprise as well as vigorous activity. Miss Bassöe writes of the Hindu, and Miss Ainslie of the Mohammedan departments.

THE MISSES BRANDON'S REPORT.

Our report will perhaps be made more interesting by a brief mention of duties and special work of each engaged in the Mission at Masulipatam.

Miss Bassöe has under her charge all the Hindu Zenanas, the number of which is steadily on the increase. This encouraging fact we know to our cost, because of the frequent request for good Christian teachers to be drafted from our schools to the Zenanas. We find it very necessary that the best and most steady should teach in the houses, where we exercise less control than in the schools. Miss Bassöe is busy at Hindustani now that her Telugu examinations are over.

'Miss Ainslie visits the Mohammedan houses, and also cares for the sick. It would be of great advantage

if ladies who have studied medicine could give up their full time to the patients, and not be hampered with other engagements, but in this instance it cannot be helped, for we are shorthanded.

'The Mohammedan Zenanas are also increasing. With a view to this increase, two other Bible-women have for the last year devoted half their working-time to the study of Hindustani; both went in for their first examination in February—one failed, the other passed well. The former is not persevering enough to continue her studies, though a clever young woman; the latter continues on steadily.

'My sister and I have charge of twenty schools, Mohammedan and Hindu, which were attended during the year by 1277 children. Nine of these schools are in Masulipatam, seven in near villages, and four in faroff villages and towns. In these last places there are also Zenanas, which we visit as often as we can to see if the Bible-women, three of whom are converts from Masulipatam, are teach-

ing well.

There are usually four assistants. Miss Turnbull, who has been with us more than six years, and is a great help in the schools, is on the sick list. She has been away more than seven months, suffering from a relaxed throat, a most trying complaint, and not uncommon in the relaxing climate of Bunder or Masulipatam. Not that we wish to say anything against Masulipatam, which is not worse than most places, and much better than many. We miss Miss Turnbull much, but trust she may soon be able to return.

'Miss Lacey helps Miss Bassöe in the Zenanas. Miss A. Lacey teaches in the Mohammedan Zenanas with

Miss Ainslie.

'Miss Haines, who has lately joined us, is studying Hindustani, so as to help in the schools. She has one school, "Inuguduni," in which she teaches daily; we do trust that as no Mohammedan man is employed in this school, many more Mohammedan children will be encouraged to attend.

'The promise of presents at the end of the year is a great inducement, and we have to thank our kind friends at home for sending us such nice gifts. Our thanks are due also to Mrs. Tanner, who did not forget the two special schools which Mr. Tanner opened years ago. One of them is still the largest and best school in Bunder, and has often more than one hundred children present. The greatest number of Zenanas in any one particular place is all round the vicinity of that Balaraminapetta school, which was at one time called, "Caste Girls' School." The first word is now omitted, as we think it better to make no reference

to caste. Will friends kindly remember that wax dolls are useless? We give them away the very first, and still they are often spoiled before they can be unpacked, because of the heat. Dolls with hair, or black-headed dolls, are most liked, but not boy-dolls.

'By degrees' fewer jackets and petticoats are given, except to the poorest children, who have no fathers, or to those whose fathers are very old. We spent but Rs.17 on print this year, as compared with Rs.80 or 90 of previous years. In one week more than 700 prizes were marked off for near schools alone.

'Those schools at a distance were settled afterwards.

'The Mohammedans are, as a rule, very poor, so we are obliged to give more jackets to them than to the Hindus. Sometimes school work is very disappointing. Feasts, marriages, and deaths, every little thing is made the excuse for the children to be kept at home. Occasionally a few of the schools increase in numbers, and we feel cheered and hopeful, but at the same time others are falling off, and one cannot but feel distressed.

'We hear a movement is being made to injure our schools because of the Bible instruction. If Europeans do not help the movement we shall not have much to fear. The bigoted Hindus complain that there are schools wherever they turn, and that they must be stopped. We often wonder they sit so quietly and see the great advances made without doing anything. That they should exhibit such a feeling now is an unwilling and unconscious testimony from themselves to the steady increase of the work here under Divine blessing. This is in itself an encouragement to us to redouble our labours.

'In one village the work seems at a standstill. An opposition school has been opened, a few children collected into it, and those of our school kept from attending. At the same time many women are most anxious to have Zenana teaching, and beg us to send some one. A lady from Ireland has kindly given f.10 from a children's society for the support of a Biblewoman.

'Friends kindly helped us to buy a magic lantern. During the moonlight nights of the last two months, nights which are lovely in India, we exhibited the magic lantern thirteen times; over 2000 were present. It is easily worked, any lady could exhibit it. Ours is a good lantern, and the pictures being painted are much valued. We have many Scripture pictures. One subject, a favourite, and well understood, is the parable of the Prodigal Son. One of us exhibits, the other keeps all in order, while a native Christian tells the story. We begin our exhibition about 6 or 6.30 P.M., by first admitting only women and girls, then the boys and men are promised that, after the ladies come out, they will also be admitted on condition that they are

'If our school-houses are large we hold the meetings in them, but if not, the natives are very kind, and lend us a large room for the occasion near the school. It is more difficult to keep order in the borrowed rooms. Once a Mohammedan lent a fine large room. Unfortunately he and his grandfather had been drinking rather freely, and so had many of their friends, and the noise was great. The gentlemen of the house were keeping order, but made more noise themselves than many of the others. About 300 men. women, and children of all classes and castes, Pariahs excepted, were pre-

'As yet we keep entirely to the upper classes in our schoolroom exhibitions, and are surprised how many ladies come. In one village the children were dreadfully frightened when the first picture was shown. They called out it was the devil, and began

to cry. It was taken out; this added

more to their fright. The wind shook the sheet, then there was a shriek from the poor children, who were sent home anything but pleased with what they saw. This occurred in the village where so much opposition is going on at present, so probably the children were much terrified before they came by stories. Only a few of the inhabitants mustered up courage to come and see for themselves. Except for this place, all meetings were crowded, and in most great order prevailed.

'While writing, a respectable woman has just come for medicine for her daughter. She repeats all the story of the Prodigal Son, heard at the meeting we held in Moonsiff's house at Chilakalapudi. On an average, 200 attend each exhibition. Often there are more than 300. We have found this means of spreading the Gospel more effectual than any other.

'We are anxious to have a reinforcement of ladies next autumn for the district.* It is quite impossible to work it now adequately, there are so many large towns and villages. If we go out from Bunder, we feel work there is being neglected, and if we do not, we know the district is suffering. We never go together, both cannot be

away at the same time.

'The Missioners, the Rev. H. E. Fox and Mr. Swann Hurrell, who were here in the end of January and beginning of February, stirred us all up, and we trust did much good. Mr. Fox had three special addresses for the heathen teachers in the Poole Memorial Hall, besides those for the English-speaking natives, and for the Europeans. Mr. Hurrell spoke each morning and evening to the native Christians in church. He also had special meetings at Miss Bassöe's house, as she had a large room, in the middle of the day for all native Christian workers, both of the C.E.Z.M. agents and of the C.M.S. The truth was brought home to the people, and

^{*} Alas! it is impossible to send a reinforcement to Masulipatam this year.

their responsibility as examples to the heathen was clearly pointed out, they were very plainly dealt with, and good was done we feel sure.

'Mr. Fox most kindly photographed many groups of children and masters. In one group were all the Mohammedan masters, in another the Hindus, then the Bible-women and Christian schoolteachers, also school-children playing their games (which with few exceptions are very different to ours). A Mohammedan school with the children standing just inside was photographed. This occasioned no trouble or injury to the school.

'Miss Bassöe will probably mention the convert, Nutnamnu, who was baptized since Christmas. Her little daughter, who was the innocent cause of a disturbance and of a lawsuit, was baptized a little while ago. (See *India's Women*, vol. viii. p. 163.) Subbamma is a bright child; she was two years in our Chintaguntapalem school. We feel there are many just waiting to confess Christ openly.

'A friend collected enough money for a musical-box, which we use as an enticement to get the children to school in time. Those who come late are not admitted until the music stops. The special attraction about it is that three little men inside strike bells. It is also useful for the Sunday-school children, they are allowed to see it each time they come: unfortunately the numbers are falling off. The average attendance is about 100; something must be done to work it up. The children require going after, and as Miss Turnbull is away we have no time for that.

'Again I thank all kind friends for the trouble they take in making presents. We could never have too many bags, small and large. They have been a great help to us in giving up the petticoats and jackets, for the children are less disappointed when they see the bright bags and dolls. All came, as usual, beautifully packed—not a thing crushed or broken. Will

each contributor unite with us in praying that God may bless each recipient, and bring His Word home to their hearts? Oh that we were more faithful and more fit for the Master's use! Do pray that each teacher, European and native, may be more consistent and less a hindrance in the work of our Master.

' Juggapet, which is 94 miles from Masulipatam, is becoming less bigot-If a European lived near, or could visit the town oftener, it would be a great centre for work. There are between 50 and 60 on the roll in the school for girls. The number of Zenanas has not increased, so that one Bible-woman can teach all easily. We sadly miss the first Christian native lady who taught there. If she had lived, the advance in education, as far as we can judge, would have been great. Several times one of us has had to hurry off to quiet unpleasantness, and to stop unnecessary interference with the school-teachers. came under instruction last year.

'Khamummett is a large town with from 14,000 to 15,000 inhabitants, in which there was no female instruction at all until we went out last July and opened a school for girls. One of our converts (wife of the evangelist, a C.M.S. agent who lived in the town) took charge of the school and of the few Zenana ladies who had more courage than their neighbours to start

anything new.

'All worked well for several months with the aid of an old respectable schoolmaster, but he has now become ill. Another has to be sent in his place, but because the town is about 120 miles from Masulipatam, it is almost impossible to get any person to go there. One might think that it was another country, so many difficulties are brought forward as an excuse not to go. Many natives offer, but when the time of starting comes they draw back. We are offering doublethe payof any of our other masters. Our Society has not as yet been able to help us in

taking up this new station which is so important. Could any kind friend collect money for this school? It will cost from £12 to £14 a year, because, as yet, it requires only one master, a poor woman to collect the children, and the Christian teacher (who is supported by the Bible Society), and the means to repair the school-house. There were 20 children on the roll last Christmas.

'Khamummett is in the Nizam territory; the inhabitants are one-third Hindu and two-thirds Mohammedans. The town is very compact. An immense fortified rock stands up in the middle, surrounded by a fort, all in good preservation, which looks at a distance very like the castle in Edinburgh. Monkeys are a plague in the place. They think nothing of unroofing a house in a few minutes if any malicious person throws rice, etc., upon the tiled roofs, or if any fruit from the numerous tamarind trees falls upon them. All houses are covered with thorns, but even then the tiles do not altogether escape.'

MISS BASSÖE'S REPORT.

'The Hindu Zenana work has been carried on much as usual. There are at present 106 Zenanas with 241 pupils under instruction, which shows a slight increase from last year, when the numbers were respectively 96 and 232. In order to ensure more effectual supervision, we have made some alteration in last year's arrangements, and engaged an additional Bible-woman, to whom Miss Lacev made over her regular pupils. She was thus set free to help me in visiting all the Zenanas and examining the pupils taught by the Bible-women. We find it answers very well, the ladies are very pleased, and seem to think that more special interest is taken in their studies since we visit them so frequently. Only Miss Lacey's own pupils were dissatisfied; they were sorry to lose her, and a few refused to read with a native woman. When I went'to one of these families to expostulate with the women, they told me that it was our friendship they wanted, and not the teaching.

'During the year, three caste women have come to us and asked for baptism. One was a widow of Sudra caste, whose attention had been arrested by some bazaar preaching. In order to learn more about Christianity she used to come to the Bible lesson in one of Miss Brandon's schools. After some time she asked for baptism, the

Misses Brandon received her into their house, and on January 15th she was admitted into Christ's visible Church. She retained her former name

"Ratnamma" (jewel).

'So far all was well, but she was all the time longing for her only child, a little girl who was with some relations in their native village some distance from Masulipatam. Miss Brandon and Mr. Panes (C.M.S.) went there with her to fetch the child. The Brahmins of the village incited the people to actual violence, and a crowd gathered. They tore up the tent-pegs so as to pull down the whole tent, and force the missionaries to come out: then they threw Mr. Panes down on the ground, and dragged the child out of his arms. The case had to be taken up by the police, the child's relations were frightened and restored her to her mother, And now they are both in the Christian boarding-school, where little Subbamma, the cause of all this contention, seems as happy as possible.

'Two other Sudra women have asked to be received, but in both cases we put them on probation, as they needed more instruction. Both were young and married, and would certainly have been thrown off by their husbands, and we could not let them incur such a risk without very sufficient reason. We trust and pray that both may go on learning, and that in due time they may be ready to come forward and forsake all for Christ.

'In cases like these, we feel the want of a Converts' Home, and we have often talked over the possibility of starting one. Converts need much loving care and teaching, and to put them into a boarding-school for children does not always answer well,

though it has had to be done.

'There are many encouraging little incidents in our daily work, but also much that is unsatisfactory. However, it is better to look hopefully at the bright side. In Chilakalapudi, a little village close to the town, the women are very eager to listen, and some seem to understand. One day a young girl in this village went with me in the carriage for some distance; she told me that she had been to school and had learned to believe in our God only, so that now she had forsaken the idols entirely. Just then we came in sight of the little temple, and she instantly put up her hands and bowed to the idol, then turned to me and said: 'Why don't you bow? Do it quickly, or our god will be very angry!' Apparently habit was yet too strong for

'In one house there are two very nice old school-girls. They know their lessons beautifully, and often learn twice as many texts as the teacher gives them. They both say that they believe only in Christ and pray only to Him, and they cannot see that any more can be required. A public confession would certainly not be easy for them, but if they are really

in earnest surely God will show them the way.

'Round Balaramunipetta school (Miss Brandon's largest school) a great many women are reading. One of our best pupils, a girl of seventeen, seemed really to have received Christ as her Saviour; she was taken ill with cholera not long ago, and died after six hours' illness.

'Several families of goldsmith caste have begun to learn since Christmas. In one, five women read most regularly, and even a tiny little girl, three years old, knows a good many stories and hymns. In a house close by an old woman takes the greatest pains to commit the Bible stories to memory. When we ask her, she shuts her eves and begins at the Creation, going on as long as we have time to listen, evidently knowing it all word for word.

'Again our thanks are due to the kind friends who provided us with dolls, bags, texts, etc., for last year's prizes. The unpacking of the annual box is a treat to us, and the presents are a great delight to both women and children. One woman has been begging for a doll for months; she has one English doll and wants another, so as to be able to have a dolls' wedding. It is to be hoped that her wish may be gratified next Christmas.

'In conclusion, let me again ask our friends to pray that the Lord may open the eyes of the women in this place, so that they may turn from idols to the living God. A. BASSÖE.

'June 9th, 1888.'

MISS AINSLIE'S REPORT.

'The number of Zenanas open to us, and pupils under instruction, is very fluctuating, but, I believe, this year the work has been much larger. The Mohammedan men are beginning to show a greater desire to have their wives and daughters instructed; and some women really enjoy and are interested in hearing Bible stories, and try to remember what we teach them. But there are pupils who seem quite unable to take in or remember anything, and interrupt us by asking some out-of-the-way questions; such as what food we eat. what country we come from, have we any brothers and sisters, and are they married? etc. etc. Many seem to understand thoroughly the tenets of our religion, but do not care to go further, and confess Jesus as their Saviour before men.

'From July to December 1887 we visited 73 houses and taught 125 pupils. From January to the present time we have had 70 houses open to us and 119 pupils under instruction. The slight decrease in numbers is owing to some of our pupils having married and left the station, or to a dislike to our

"religion" being taught them.

'We have, however, this year gained an entrance into some houses of influence, the inmates of which are related to the Nawab of Masulipatam. Miss Alice Lacey visits one of these houses regularly, and has found the pupils more advanced and educated than any others. In this house there is a widow who has been on a pilgrimage to Mecca, and is very bigoted and argumentative. If she happens to be present the pupils refuse to read.

'This year, with Miss Jemima Brandon's kind help, I have arranged a plan of studying for one year, and have placed the pupils in standards similar to the Government method of instruction in schools. The success of this idea will not be known until the annual examination at the close of the year, when the efficiency and industry of the pupils will be rewarded by prizes according to their several

degrees of merit.

Regarding the work amongst the sick, I have little to say. The first year was necessarily taken up entirely with the study of the language (Hindustani), and, also, not being very strong, I could not do any active work; but, since July last, God has graciously enabled me to be in full work, and by taking the supervision of the Mohammedan Zenanas, I have relieved Miss Jemima Brandon somewhat of the strain which was upon her while her sister was at home. I have been wonderfully helped in the study of Hindustani, and have successfully

(together with Miss A. Lacey) passed my final examination. I have found the little knowledge of medicine I possess most useful, and have been wonderfully blessed in the results from

the simplest remedies.

'I have had between 70 and 80 patients in the course of my visiting, and lately a few amongst the Hindu women. In many instances the people are most grateful, but there is stern prejudice and "custom" to fight against. In the most critical period of a woman's life she is refused nourishment of any kind for a certain number of days. A mother is allowed nothing but a little water (perhaps with a little bread soaked in it) for three days after her baby's birth. I took some beef-tea with me to a sick woman, but her female relatives would not allow me to give it to her. It is heartrending to stand by and know that you are powerless. But "with God all things are possible."

'At present there is a nurse (Eurasian) at the Government Hospital, whom we do not think it right to deprive of all the cases in the town, so that when any of the women will have our assistance, Miss Brandon and I

take her with us.

'Miss Haddock, who was helping in the Mohammedan work last year, left us early this year, as her parents wanted her at home. We miss her very much, but are glad to know she is desirous of continuing Mission-work in her native place. Miss Alice Lacey and two Bible-women now assist me in the Hindustani work.

'The many beautiful presents for our prize-givings at Christmas were most acceptable. For next year we should be very glad of texts in Hindustani suitable for nailing on wallsnone but Telugu texts came last year. We also need an almost unlimited supply of Mrs. Grimké's text-cards, or similar cards in Hindustani.

'A. AINSLIE.

Miss A. K. Lacey writes of her work in connection with the numerous Hindu Zenanas. She has also been engaged in preparing two young men converts for a Scripture examination. This interesting work has improved her knowledge of Telugu. She mentions one experience—interesting from its very sadness—of a pupil cruelly beaten for trying, in spite of having suffered the same punishment for a similar offence, to escape through a back-door to a neighbour's house, in order to obtain Christian teaching.

ELLORE.

Dawn in the East for last September announced the approaching departure of our missionary, Mrs. Ellington. The number on our staff has been made up by Miss Alexander joining Miss Digby in the Hindu work. The names of the Rev. F. N. and Mrs. Alexander (C.M.S.) are already associated with our work at Ellore, and we gladly welcome their daughter's first report. Miss Digby mentions the persevering labours of her valued assistant, Mrs. Chapman.

Mrs. Martin Browne has the whole superintendence of the Mohammedan work. As the report which she despatched for 1887 never came to hand, two encouraging years are the subject of her present paper.

HINDU WORK.—MISS DIGBY'S REPORT.

'My Zenana work has, on the whole, been encouraging during the past year. We have not had any baptisms, but a spirit of inquiry is arising amongst our pupils. Mrs. Chapman has noticed a great feeling of reverence for Christian teaching. One Zenana lady told her that she preferred the worship of the true God, which the Bible teaches, to the ceremonies of the Hindu religion. Another, that she felt assured that all our teaching would not be in vain; the Saviour would seek His own in His own time, and that if her English sisters earnestly prayed for them, the work would soon be accomplished.

'Three of Mrs. Chapman's Zenana pupils were married during the month of April. A few days after she visited one belonging to the Rajah caste. This poor girl cried bitterly when she saw her, and said, "O Uma, I am

going further and further from the kingdom of God! My mother, I fear, has not acted wisely in this case, but I pray that my patient Saviour will not forsake me."

'Her relations, who heard these words, scolded her. The mother and daughter were pupils of Mrs. Cain's, and I have heard that the mother once seemed inclined to Christianity, but she appears to have gone back, though she still likes hearing the Bible read. She and her daughter are very interesting pupils, and live very secluded lives.

'Before leaving for the Hills, where I am at present, I visited all Mrs. Chapman's Zenanas to distribute the prizes, and in many houses we were surrounded by crowds of women, who listened very attentively to the Scripture stories. In one house, after a

Bible story, a short prayer was offered in Telugu, and the lady of the house turned to me and said, "Your visit is like a visit from God, please come again

soon."

'I cannot go as often as I should like, for I have not enough helpers. I am trying to get two Bible-women of caste origin from Tinnevelly, for, at present, caste is too strong here to admit non-caste Christians into the Zenanas. If I am successful it will leave me free to superintend all the Zenanas, where invitations are numerous, and the need of comfort abounds.

'A week or two before I left I had a note from a Brahmin pleader asking me to teach his wife. I found her very willing to listen, and eager to

learn to read well.

'A widow in one of the Zenanas asked to buy a Gospel that she might read it to help her to bear her sorrow.

'A young girl who formerly read in the Lines School, whom I have taught since I have been in Ellore, and who was a regular attendant at the Sunday-school, lost her husband very suddenly from cholera. One morning he was in his usual health, and in the afternoon I was preparing to visit my pupil, when her brother sent me word not to come, as there was cholera in the house. The husband died that night.

'Narayanna, who is about fifteen, was in great grief, and said, "My God has left me." I hope that she will continue to read when she returns from her mother-in-law's house, where she has gone for three months. The day before she left Ellore she was decked out in all her jewels, preparatory to leaving them off for ever.

'Some months ago there was a bathing festival, and on visiting a Zenana afterwards I saw one of the women (Sudra) with her head shaven, and asked the reason. She replied, "I have given my hair to God." I supposed she had vowed a vow. Her little girl of ten or eleven had hers shaven also.

One day in February, while giving a Bible lesson in a Sudra house, a woman asked me to visit her, and told the bearers where she lived. Two days afterwards I went, taking with me a musical-box which Mrs. Ellington very kindly left for the work in Ellore, and which I find of great use in drawing people to listen. Soon the court-yard was full of women and children. After I had spoken some time, an elderly woman asked me if I would teach dancing-girls. I said, "No, I would not go to their houses, but if they liked they might come and listen." She asked, "Why not? have they not souls? and do they not want heaven as well as others?" pleaded for them till I came to the conclusion she belonged to them herself. But the woman who invited me to come told me she was a Sudra, and had nothing to do with that class of people.

'A fortnight before Christmas I went with Mr. Alexander and his family for a week into the district. After a few hours' sailing down the canal, we reached the village where we were to stay the night. Early next morning Mr. Alexander and I went amongst the people. But it was a very bigoted place, and as soon as Miss Alexander, who met us there, and I began to speak to the women, they

walked away.

'At last we ventured into the courtyard of a Brahmin house. We saw two men and one woman who were very forbidding, and did not ask us to sit down. The woman looked very sad, and her eyes showed signs of weeping. After a short time we got her into conversation, and she told us she had lately lost her only son, and that her eyes were dim from crying. She was a widow, and said several times, "Ah yes; it is for some sin which I have committed that my son has been taken away !" We could not say much to comfort her, as the men were ever ready to stop any religious conversation. We gave them some texts, which, at our request, they read aloud.

'Early next morning we were again on our way to Potavaram, where we stayed three days. The women came to us at all hours of the day, and their curiosity seemed never satisfied. They repeatedly asked us to pull down our hair and show them how we did it, and my watch was a great surprise to them. Whenever we had an opportunity, one of us told the glad tidings of a Saviour born into the world.

'The Munsiff of a village asked us to visit his wife and sisters. Miss Alexander and I rode out to this man's house, but the women were so afraid of us that they would not let us approach nor listen to a word. We left, and at the entreaty of a Komati who met us we went to his house.

'When we were about to return home, the *Munsiff* came to apologise for the treatment we had received, and told us that his women were now ready to listen to us. We found about fifteen women and as many men. While Miss Alexander was talking to some of the men, I went across to the women, but as soon as they saw me approach they fled. The *Munsiff* called them back, and two or three listened, while the others peeped out through the door and seemed too much afraid to come closer.

The caste Sunday-school is increasing in numbers. There are over fifty names now on the roll, and most of them come regularly. I have three Christians of Malah origin assisting me in it.

'In conclusion, I would heartily thank those kind friends for the gifts sent for Zenana pupils and schoolchildren. If they could have seen the delight of the children at the sight of the Christmas tree, they would have felt somewhat repaid for their trouble.

'E. I. DIGBY.

'June 6th, 1888.'

MISS ALEXANDER'S REPORT.

'When Mrs. Ellington returned to England, we moved from Bezwada to Ellore, a place deeply interesting to me, for there I spent some of my early days, and it has been my parents' home for more than thirty years. Some of the Christian teachers in the Girls' Boarding-School were my early playmates, and many more are to be found in other parts of the district. So my new work lies amongst old friends and The caste schools familiar places. were opened by my parents several vears ago. The Hindu and Mohammedan schools were then under one superintendence, but in Mrs. Ellington's time they were separated, Mrs. Browne taking the Mohammedan part of the work, and Mrs. Ellington the Hindu.

'As education is being more appreciated, the number of pupils year by year increases, and our Fort School building, though large and roomy, is

so crowded that there is scarcely room for the poor little mites to sit down. The average daily attendance in that school is eighty, and if it goes on increasing, we shall either have to enlarge the building or else refuse fresh applicants.

'The Lines School holds a good number, but it is not so crowded. The children are of a much poorer class, and a good many have to work hard and help their mothers in the house.

"We took over a new school a few months ago in Powers Petta, a new part of Ellore. The school consisted of twenty-two Brahmin children taught by a Brahmin widow. The funds were supplied by a committee of native gentlemen, who looked after and directed the school. But after a time they found they were unable to raise sufficient money, so they asked us to take it over, making certain conditions, first, that no religious instruction should

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be given. To this we could not consent, and we heard nothing more about it for two or three days. We then had a letter to say they would be willing to hand it over to us without any conditions whatever.

'As soon as we could get a suitable room we commenced working. The school is now increasing daily, and will, I believe, in the future be the principal Girls' School in the town. When the Scripture lesson is being given, the windows and doors are quite full of people, attracted by the children's

singing. Who can tell that the simple Gospel lessons taught to the little children may not, by God's grace, sink into the heart of some one who has come out of mere curiosity to see an

English lady teaching?

'In our part of the country it is very unusual for Brahmin widows to do anything for their own livelihood. They are generally the drudges of the house, are treated in some cases worse than dogs. It is to be hoped many others will follow this woman's example and lead a happy and useful life, instead of being downtrodden by all their people. But it seems next to impossible for natives to break through the chain of their forefathers' superstitions, and strike out a new track for themselves.

'Mrs. Chapman, while visiting some of her Zenanas, happened to see a little girl of about five or six years of age, and was attracted by her bright and intelligent face. She asked her why she did not come to school and

learn to read and write.

"Oh!" said the little mite, "what would mother do without me? I get up early and sweep the house and make it clean. I help mother cook the food, and when father comes home in the evening I serve out the rice and give it to him to eat; however," she said, with a wise little shake of her head, "I'll see about it."

'And sure enough, two or three days afterwards she was seen in her place in school, clean and neat. That day she had her first lesson in the Catechism, and she went home to her mother and said, "Mother, do you know that you have got a soul?"

"No," said the mother, "what do I

know about a soul?"

"Oh?" she said, "a lady taught me in school that I had a soul, and that it would never die," and forthwith she began to tell her mother and the neighbours, who had gathered round, all she had learned. Each day she goes home and teaches her mother, and many others, all she herself has learned. Thus she is unconsciously a little missionary, witnessing for Christ, letting her little light burn brightly in the midst of heathen darkness.

'Every Sunday some of the school-children come up to the Mission House, and we sing hymns, and have a nice little talk together; but it is a long way for them to walk, and after the holidays are over I am going to try and have a regular Sunday-school in the Fort Schoolroom. The only difficulty is to get Christian teachers on account of caste prejudice, but I am glad to say that barrier is gradually being broken down. They now allow our Christian boarding girls of Mala

origin to teach them.

This has been tried at the Lines School, and also at Bezwada, where we have a woman educated in the Ellore Boarding School, teaching the children Scripture and singing regularly every day. Next term she is going to teach them sewing, which touches their caste more nearly, as she has to come in contact with their hands. Of course, at first there is a little struggle and some girls leave, but if we stand firm they all come back again. The children constantly beg me to go to their homes and see their parents, and now that my examinations are over, I shall be able to give more time to this part of my work. The mothers are always glad to see me.

'Last Christmas we went for a very interesting tour in the district with my father; there is a wide entrance and field of labour. Hundreds of women crowded round our tent all day, and drank in our words with breathless eagerness. It makes me long that there could be a lady district missionary to carry the glad tidings of the Kingdom to distant villages, where the people are lying in darkness, and in the shadow of death. I never shall forget one dear old village woman. She came forward and said, "What you have said is all very good, but I am an old woman, and you are going away, perhaps never to return. How can I remember all you have said? I am too old to begin to learn to read the Book, which you say tells all about God."

"Well," I said, "I will give you a very easy verse to remember. It is only three words—'God is Love.'"

'No sooner had I spoken, than her old wrinkled face lighted up, and she said, "Oh yes, I can remember that. I shall never, never forget it. When I am in the fields working, I can just look up to the sky, and say to myself, 'God is Love'; wherever I am, and whatever I am doing, I can always think of that, that 'God is Love.' All the bystanders burst out laughing, and one man mocked her, but she did not mind, and walked away saying to herself, "God is Love."

'A. H. ALEXANDER.'

Mohammedan Work.—Mrs. Martin Browne's Report.

'God has been very gracious to us during the past year, and to Him be all the praise for the mercies which have attended us and our work.

'I suffered a great deal in June and July last year from fever, and on the 14th July my husband took me to Masulipatam. On the 17th August my precious baby was born, and six weeks after, on the 6th October, I resumed my duties in connection with Zenana work. On the whole, we have made progress. Our most crying need, one for which I beg the prayers of all earnest workers, is holy devout women, native Christians, to carry the good seed to their Mohammedan sisters. My assistant, Mrs. Whitwell, left me on the 18th September on sick leave, and on the 27th October she sent in her resignation. I expect her place to be filled shortly by a Miss O'Keefe.

'Real Zenana work—that is, houseto-house visiting among the richer classes—has been quite at a standstill since Mrs. Whitwell left, owing to our want of an assistant, as my time is more than fully occupied with general superintendence; but something has been done amongst the respectable

lower classes, who send their children to our schools. My first and second Bible-women have visited regularly at certain houses, sometimes with the result that the parents have allowed their daughters, who were considered too old to leave the house, to come back to school for another year. I am sure if I had enough workers to make it possible for a Bible-woman to devote her whole time to one school, spending the morning in teaching the children, and the afternoon in visiting the parents regularly, that, with God's blessing, we should reap our first fruits from this class. Many of the mothers are predisposed in favour of the Christian woman who speaks their language so well, and is so kind to their little pets, and would consider it an honour to receive visits from her, and would listen respectfully to reading and teaching from the Bible.

When I took charge of the work on the 11th August 1886, there were three schools—the Bazaar, the East Street, and the Lines. In November of the same year we opened another in the suburb of Tangalamudi, which is very successful, and in November 1887 we had our first prize distribution there.

'Prize Distributions have been so often described, that I will only say of this one, that all the available space in the building, which is a fine large one, was filled with visitors, the parents and friends of the children, who also crowded all round the doors and windows. This was an opportunity not to be lost, and my husband improved the occasion by speaking to them very plainly and earnestly of our Saviour, the Incarnate God, who came into the world to save Mohammedans

as well as Christians.

'In November 1887 we opened two other new schools, one at Aitwarapettah for rich tradespeople, with 28 children (the number is now 32), the other in Vatloor Mahullah, for children of the educated and upper classes, just such as it has been my earnest desire to reach; but as a rule they get their little girls taught the Koran in Arabic by a woman in their own homes, and think that quite education enough. Besides these two, we received petitions for four more in different directions, but owing to want of funds we were obliged to refuse.

'Of the old Schools, the Bazaar is almost entirely supported by Australian money. It has been the most successful. Two of the children were withdrawn from the school on account of the love they showed for Scripture instruction. It was raised to the rank of a middle school last year, a very extraordinary thing where Mohammedan girls are concerned. building is much too small for our needs. We have been warned twice by the Inspector that it must be enlarged, but the people from whom we rent it will not undertake it, and being in the very heart of the bazaar, we have tried in vain to find another larger. To enlarge it ourselves as the owners wish, would cost at the very least Rs. 125. which, I am afraid, it will not be easy to raise.

'The East Street School suffered

severely last year while I was ill at Masulipatam, but is now flourishing again, and has even reached a fourth The Lines School has standard. improved in every way, and next year we hope it will be raised to the rank of a middle school.

'We all send our hearty thanks to the kind friends who contributed gifts for our schools, and I thank those who sent me some antimacassars and other useful presents for my own use, and also the lady who wrote such a cheering, sympathetic letter, enabling me to realise the strength of that precious bond that unites all workers for Christ in one large family.

'We have been very fortunate in having had for some months a Collector in Ellore, whose wife took an interest in our work. Although a Roman Catholic, she immediately accepted my invitation to visit some of my schools, and took a real interest in examining the girls, and enforcing upon them the necessity for continuing their studies after they have left school. She also very kindly sent some pictures on

rollers for each school.

'In the examinations, both Government and Scripture, the children, on the whole, did very well; but although larger grants were earned from Government than ever before, we received less, for they were reduced fifty per cent., and in the case of our new Tangalamudi School, only nine months' instead of twelve months' grant was given, on the plea of no funds. The Deputy Inspector refused to examine my fifth standard in the Bazaar School for the same reason, but I wrote to the Director of Public Instruction, and he issued an order to have it examined, and it received a large grant. It is but right that the grant for this standard should be high, for the necessary books and maps are not to be procured in South India, besides being expensive, and I am obliged to give expensive prizes to these girls, or rather young women, all of whom are married.

'On the 13th and 14th January the Aitvarapettah and Lines school-children all assembled in the Tangalamudi School building, numbering about 150 in all, and the Bazaar and East Street Schools were gathered at the Vatloor Mahullah. There they were addressed in very simple language on two successive mornings by Mr. Hurrell of the Winter Mission, on the necessity of having their hearts made clean and white in the blood of Jesus, before they could be fit to enter the golden city, the New Jerusalem. They behaved very well, and, after examination, showed that they understood and appreciated the addresses. I am sure it will be a long time before they forget the Winter Mission.

'We have two Sunday-schools, one for the Bazaar and one for the Lines children, with an average attendance of twenty-five in each, and the marked difference between these children and those for whom we have no Sundayschool makes me long for more workers. Mr. Hurrell was very pleased with the attention and the answers of the children; but I saw that, without exception, every answer was given by some Sunday-school child. If I had six Bible-women and two assistants, without which help the work cannot be carried on properly, I would have a Sunday-school attached to each of my

schools. 'Every Friday morning my Biblewomen meet at my house to pray for a blessing on the work. As three of them can speak only Telugu, and I express myself very imperfectly indeed in that language, we each commit to memory a passage of Scripture in Hindustani. which will be useful to us in our work, and repeat it by turns with the English or Telugu translation; we then kneel, and each prays in her own language.

'I received from Miss Alice Alexander some of Mrs. Grimké's Urdu picture text-cards, and some Loving Message picture leaflets, which had been sent to her by mistake. They are highly appreciated by the children, and I could dispose of a hun-

dred of each very quickly.

'Amalapur. — The work here is under my husband's supervision. The wife of Mr. Sinayya, the head-master of the C.M.S. Anglo-Vernacular School, has charge of the Zenana work. There is a fine caste girls' school, with seventy on the rolls, educating up to the Fourth Standard. After examining it, my husband gave it a very favourable report. Mrs. Sinayya teaches the Scripture daily, and takes the needlework under her personal supervision, and I found the girls had been well taught in both subjects. A young native Christian, the son of the Rev. Razu of Dummagudem, will probably be appointed to the post of Scripture teacher to the school, which will leave Mrs. Sinayya more time for bona-fide Zenana-visiting. She has already done as much as she could in that way among rich Hindu families, who are very glad of her visits. I was very sorry that I was too ill all the time we were at Amalapur to accompany her on these visits, as some of the ladies sent me special invitations. ' Mary Browne.

'ELLORE, 19th May 1888.'

DUMMAGUDEM.

Eighty miles from the nearest European neighbour, as a speaker remarked at our last Annual Meeting, Miss Graham carries on her quiet work with Mr. and Mrs. Cain of the C.M.S. Her training as a nurse opens to her a special field of usefulness. The blessing which has followed missionary labours amongst the primitive Koi tribes may be gathered from the fact that, in a tour of 300 miles which Mr. and Mrs. Cain took in 1886, they did not once visit any villages out of the circle which includes Christians connected with the Dummagudem district.

MISS GRAHAM'S REPORT.

'At Dummagudem this year has been pretty much like last year—people coming to me, and I sometimes going to them. I wish I could tell of any distinct spiritual results in connection with my medical work.

'People from a distance, who have never heard the Gospel before, often listen with real interest—some, apparently, with more than interest—and then go to their villages, and I hear no more. Yet it may be that in some hearts the seed of eternal life has been sown, and at any rate, it is God's Word that has been given to them. It is a privilege and a great responsibility to tell the story of Christ's love to those to whom it is quite new, and we ought to be much in prayer that an opportunity which God gives us, often only once, may be used according to His will

'Some time ago, I rather unexpectedly got an audience of Banjaris (a sort of gipsy people). We were having a service in the schoolroom when a band of Banjari players came up and began to chant, and I suppose would soon have begun more active performances if I had not invited them to come into the room, where I hoped we were going to have a Gospel address. But it turned out to be a talk to Christians as Christians, so my poor minstrels understood very little of its meaning. Yet they sat patiently till the service was over, even following the example of the others in kneeling at prayer.

"When we came out they said to me, "We did not understand what it was about," so I told them very simply just a little about Christ, the Saviour, and asked them to come up to the bungalow next morning to hear more. "Will you give us a present if we come?" they asked. To which I answered, "I will make no promise whatever about a present; only, if you come, I will tell you more of what

I have told you now."

'I left them, rather doubtful whether they would come on such conditions. However, next morning the troupe came up in their bright dresses and jingling bangles, and the dispenser and I made them sit down on the verandah, and showed them pictures representing Christ's life and crucifixion, and talked to them for quite a long time.

"When they were going away, I asked them, "Was it for my good or for yours that I called you?" and one answered at once, "For ours." Though after our talk was over I had given them a present, feeling that if they had not come to me they would most likely have been earning money elsewhere, yet I hope that they understood that we considered the tidings of great joy a message for them, and that it was wishing their good that we delivered it.

'It is rather surprising that unsettled people like these can listen with so much attention; and they do not always forget what they have seen or heard, for they have asked me to show pictures, which they have seen before, to their relations. The dispenser, when telling a man in Telugu how he ought to pray to God, was asked, "But will God hear me if I pray in my own language?"

'I wish they were not so fond of stimulants and other things bad for them in every way. Once a man was quite interested (I suppose hopefully) in a bottle of paregoric which I had in my hand, because he mistook it for

brandy.

'It was most distressing last year to have to deal with so many people in extreme want. Some of the crops had been a failure, and the result was that many were on the very verge of starv-They had very little grain, but used to gather such herbs as they could get, and the seeds of a sort of grass, and so managed to exist. Very little could be done to help them, for there were multitudes in just the same condition, and any relief was such a very temporary thing.

'A Koi man came to me once to ask for help, and as I knew that Mrs. Cain had been very much struck with his intelligence and interest when she had been talking, I asked him if he remembered what the Dorasahni Garu had told him then. He said, "Ah, I have had to struggle so hard, and to think so much about what we could get to satisfy our hunger, that I have

'Since I came to the Hills I have had most cheering accounts from Mrs. Cain of an awakening interest amongst the Kois; girls coming to the bungalow to be taught, and, in some cases, coming to church with their fathers. Two villages have been asking for regular Sunday services. I am so glad of this encouragement to the friends who have so long prayed for these poor Kois, and I know that I do not need to ask them still to go on praying that their hearts may indeed be opened to receive the truth, and that we may be given every needed grace from the God of all grace, in seeking to win them for Him.

'IANE GRAHAM.

'June oth, 1888.'

A Century of Protestant Missions.



E reprint some extracts from an interesting paper entitled 'Our Missionaries,' by Sir Wm. Hunter, K.C.S.I., LL.D., published in the Nineteenth Century, July 1888.

'St. Paul, when he made answer before princes and governors, was wont to divide his defence between eloquent vindication and well-weighed argument. The great missionary Apologia of last month wisely followed the same A series of crowded public meetings awakened enthusiasm, and powerfully urged the religious claims of missionary enterprise. A separate series of Open Conferences quietly and accurately examined into the practical problems of missionary work. It is full time that to some of the questions thus raised an honest answer should be given. During a century Protestant missions have been continuously at labour, and year by year they make an ever-increasing demand upon the zeal and the resources of

Christendom. Thoughtful men in England and America ask, in all seriousness, What is the practical result of so vast an expenditure of effort? And while the world thus seeks for a sign, the Churches also desire light. What lesson does the hard-won experience of the century teach—the experience bought by the lives and labours of thousands of devoted men and women in every quarter of the globe? What conquests has that great missionary army made from the dark continents of ignorance and cruel rites? What influence has it exerted on the higher Eastern races who have a religion, a literature, a civilisation older than our How far do the missionary methods of the past accord with the actual need of the present?

'For the first time the Protestant Missionary Societies of the world have given an organised and authoritative reply to these questions. Their Centennial Conference, which assembled in London in June, devoted fifty meetings to a searching scrutiny into each department of missionary labour, and to the public statement of results. Fourteen hundred delegates attended, from Europe, Great Britain, and America: each with his own special knowledge on one or other of the subjects dealt with. Of the 21 millions sterling expended annually on Pro-testant Foreign Missions, over 2 millions were officially represented at the Congress. But the delegates brought to their task not only the collective authority of Protestant Christendom, they also brought their personal experience gained in every outlying region on the earth. . . .

'Just before the beginning of the century of missionary labour commemorated last month, Englishmen at home had grown alive to the wrongs which were being done in their name. And with this awakening of the political conscience of England, the religious conscience of England also awoke. At that time, and ever since, the missionary impulse has been intimately associated with the national resolve to act rightly by the peoples who have come under our sway. During a hundred years, the missionaries have marched in the van of the noblest movements in England. In the abolition of slavery, in the education of India, in the exposure of the liquor traffic which is bringing ruin to the African races, in the protection of the aboriginal tribes for whose welfare England has made herself responsible in many parts of the world, the missionary voice has uniformly expressed the moral sense of the nation. is because I recognise in missionary work an expiation of national wrongdoing in the past, and an aid to national right-doing in the future, because I honestly believe that the

missionary instinct forms the necessary spiritual complement of the aggressive genius of our English race, that I, a plain secular person, venture in this review to address persons like

myself. . . .

The nation at large recognises with increasing liberality, if not with assured confidence, the claims of missionary effort. Carey's collection of f. 13, 2s. 6d. with which to "convert the heathen" a century ago, has grown into an annual income of 21 millions sterling from Protestant Christendom. two half-starved preachers making indigo for a livelihood in 1795 have multiplied into an admirably equipped and strongly organised force of 6000 missionaries, aided by a trained native army of 30,000 auxiliaries engaged in active work. Three million of converts, or children of converts, have been added to Protestant Christianity within the hundred years. . .

'The missionaries claim, indeed, that their hundred years of labour have produced numerical results not inferior to the first century of Christianity. A comparison of this kind lies beyond the range of ascertained statistics. It receives countenance, however, from several more cautious inductions. The late Governor of the Punjab, a scholar and a careful thinker, comes to the conclusion that at no other period since the apostolic age has conversion gone on so quickly. In another great province of India, in which we can verify the rate of progress, the native Christians are increasing six times more rapidly than

the general population.

'I should not be candid if I left the impression that I expect, even with the present improved missionary methods, any large accession from orthodox Hinduism or Islam to the Christian Church. It is rather from the low castes and the so-called aboriginal peoples that I believe conversions will chiefly come. At this moment there are fifty millions of human beings in India sitting abject on the outskirts of Hinduism, or beyond its pale, who within the next fifty years will incorporate themselves in one or other of the higher faiths. Speaking humanly, it rests with Christian men

and women in England, and with the Christian missionaries in India, whether a great proportion of these fifty millions shall accept Christianity or Hinduism or Islam.'

Home Items.

Extract of Proceedings of Committee:—4th July, Mrs. Bourdillon was appointed a Vice-President of the Society, and Mrs. P. V. Smith, a member of the Committee.

The deaths of Mrs. Sell, wife of our Honorary Corresponding Secretary in Madras, and of Major Urmston were reported. The last named was son of our old friends Colonel and Mrs. Urmston. Votes were passed expressing the hearty sympathy of the Committee with the bereaved families. Miss Mackenzie was appointed Honorary Association Secretary for Leicestershire.

The kind offer of Miss Rich of Margate, to take honorary deputation work amongst Girls' Schools, was cordially accepted; as was also the offer of Miss Clymer to take honorary deputation work for the Society.

The Valedictory Meeting was appointed for Tuesday, 2d October, at the Mildmay Conference Hall. The Rev. H. E. Fox of St. Nicholas', Durham, will kindly give the Address.

The ladies proceeding to India and China for the first time this autumn were then introduced to the Committee, and were addressed by the Chairman.

Miss Ling, who arrived some weeks ago from South India, was also introduced to the Committee, and gave details of the work, first at Palamcottah, and latterly at Ootacamund.

24th July.—The final locations of the ladies sailing this autumn were decided on. See p. 270.

The usual arrangements were made for the conduct of the Society's business during the recess.

Appeals were read from various stations for houses to be built, which the Committee were obliged to decline, unless special funds for this were placed at their disposal.

2. Between April 24 and July 6, 106 meetings were held for our Society in various parts of the country. Of these 7 were addressed by Mrs. Bardsley, 9 by Miss Clymer, 4 by Miss Elkington, 32 by Mrs.

Greaves, 23 by Miss Hamilton, 6 by Mrs. Macdonald, 5 by Miss S. Mulvany, 19 by Miss Swainson, and single meetings by Miss Askwith, Mrs. Babington, Mrs. Kearns, Miss Rose, and Miss Wallinger.

The meetings varied greatly in character; some being large public gatherings, others a mere handful of interested friends. In some places meetings were held for the first time, and enthusiasm in the cause aroused in new quarters; in many more, however, the aim of the deputation was to build up and sustain long-existing interest, and so to present striking features of the work as to call forth fresh energy and sympathy. No matter where advocated, or among what class of auditors, the claims of the women of India, China, and Japan have been fully recognised; and the Church at home seems at last awakening to her responsibility to meet and discharge that claim. Not a few meetings have been held in Ladies' Schools, which is a special cause for thankfulness, as we cannot but be aware of the importance of enlisting the sympathies of England's women of the future in this great work among their heathen sisters.

In several instances the formation of a local band of the D.W.U. has been the immediate outcome of a meeting; and in others, new associations, or extended branches of old existing ones, have been formed, or working parties commenced, while here and there sales of work have followed upon the meetings, with more or less success.

Miss Clymer's cheering account of the work done by our missionaries, and its results, which she had seen in various stations of our Society in India, during the Winter Mission, has excited deep interest wherever she has gone; such testimony from those not actually engaged in the work possesses a special value.

In one instance, her address was followed by the offer of three new annual subscriptions, and an appeal for a similar meeting to be held in the same locality in two or three months' time. In another, where the address was given in the mission-room of a large parish in a very poor district of Birmingham, the interest awakened was testified by the fact that the collection $(\pounds_{1}, 7s.)$ was almost wholly in coppers.

Another Meeting deserving of special mention was held in a small village in the North of England. A large number sat down to tea in a barn. All the provisions were gifts to the Society, and each person willingly paid 1s. entrance, so that a clear profit of £5, 7s. was realised, in addition to a collection of £4; and notice was given that the following evening a second tea would be provided at 6d. a head, to consume the surplus food. Perhaps this plan might be successfully tried in other country districts. Weather, of course, affects the meetings to a great

extent; sometimes after the best and most careful preparations disappointment ensues. But whatever be the apparent results of such gatherings, we are equally grateful to our kind friends throughout the country who get up the meetings, and so hospitably entertain our representatives; and to our deputations themselves, who devote such a large portion of their time and strength to pleading the cause of their Eastern sisters.

- 3. A meeting to take leave of missionaries will be held (D.V.) in the Conference Hall, Mildmay Park, on Tuesday, October 2d, at 3 P.M. The Rev. H. E. Fox, Vicar of St. Nicholas', Durham, will give the address. According to present arrangement, the names of the ladies who will sail this autumn, and their respective stations, are as follows:—Miss S. Mulvany, Miss E. Highton, and Miss Hensley, Calcutta; Miss Mary Smith, Krishnagur; Miss Hall, Bhagulpur; Miss Ellis, Mirat; Miss Eardley and Miss Warren, Amritsar; Miss Parslee, Village Mission; Miss White, Sukkur; Miss Brook, Hyderabad; Miss Rainsford and Miss Newman (trained nurse), Kashmir; Miss Penny (trained nurse), Bangalore; Miss Collins, Trevandrum; Miss M. and B. Newcombe, Shanghai; Miss Johnson, Foochow; Miss French, Ningpo.
- 4. Our Association Secretaries' Conference, on June 12th, was opened by the following remarks on Judges vii.:—
- 'As a Society we have to face the fact of a diminished income, and of a smaller number of candidates ready to enter the Training Home. To meet such circumstances, a passage of Scripture might have been found which would have urged on us increased organisation, a vigorous, pushing extension, a bringing of the Society into wider public notice. But this teaches us a very different lesson.

'The Midianites had overrun the fair heritage of the Lord, just as in the present day His heritage is overrun by Brahminism, Mohammedanism, and all the other "isms."

'In those days God raised up Gideon to be the deliverer of His own chosen people. And Gideon did his best. He gathered together his own and neighbouring tribes, raised a fine army of 32,000 men, and prepared to go out against the Midianites. But here God interposed, as if to say, "You are going too fast; you are going in a wrong direction." And He Himself reduced the army by a test to 10,000. Yet even that was too large a number, and he reduced them by a still severer test to 300. How disappointed Gideon must have felt as he saw, when brought to the point, what a large majority of his force were "fearful and afraid." and returned

home on the first permission! How much more disappointed and humbled when, on the command being given for the self-indulgent also to depart, to find himself left with a paltry 300 men! The whole of his great army seemed to have melted away.

'But God's workers are to be measured by quality, not by quantity. Those 300 men won the day; those 300 men pressed forward and gained the victory; those 300 men returned in safety—not one lost.

'There must be purity and self-devotion in God's workers. Let the fearful and the self-indulgent stand aside; only God's chosen, tried warriors can win His battles.

'We are a small Society, not only numerically, but in every sense. Let us pray to God that we may be a "Gideon's band," pure and holy.

'We note in verse 9, that in "the same night" on which Gideon's force was reduced, God gave him a token of encouragement: he heard words that cheered and inspired him greatly from the very mouths of his foes. And there is much to encourage us as a Society and as workers for God in the views of our work expressed by non-Christian Hindus and others at the present time. Let us take the encouragement and press forward. Above all, as individual Christians, and as a small band of workers together with God, let us seek for grace to keep ourselves pure, and be "holy as He is holy."

We regret that want of space makes it impossible to publish a full account of our Conference, of which we gave the programme in our last Number. Some extracts from the Report of the Daybreak Workers' Union presented by the Hon. Secretary for the Provinces, will show its progress:—

'Only fifteen Bands, have, as yet, been definitely formed in the Provinces, but any one who reads carefully the "Rules for Branch Secretaries" and other publications of the Union, will easily see that these Associations involve very definite practical work from all the members, and need, therefore, much careful planning, and take time to develop fully. The Union was formed in January 1888, and on June 30th over four hundred cards had been issued.

'Many' of our "scattered helpers" are endeavouring to form local Bands in their own neighbourhood.

'Special terms have been allowed to schools, Bible-classes, and working-

parties already subscribing to the Society. These are asked as a Band to subscribe one shilling per annum, and each member to pay one penny for the card, and sixpence per annum if *Daybreak* is wished for quarterly. The Worcester House (Clifton) School has joined in this way, and has about seventy members, who, last year, sent eighty-four articles as prizes to the Central School at Calcutta.

'Mrs. Babington's Band at Cambridge, besides working for the Society in various ways, endeavour to study for themselves the early history of India, and several of their number, who recently underwent a voluntary examination in this subject, were highly

complimented on their papers by a University professor.

'We would earnestly ask our friends for help:—

- 'I. In making known this Union among their friends.
- '2. In praying that God will continue to guide and prosper our efforts,

and that in this, and in all other ways, our Society may be the means of stirring up more self-denying effort, more prayerful interest, and more earnest sympathy in the glorious work of winning the women and girls of India, China, and Japan for Christ's Kingdom, to the glory of God.

The number of members enrolled in the Daybreak Workers' Union amounted on August 8th to 933, besides Associates.

- 5. A Meeting for Prayer and Praise will be held (D.v.) at the Society's House, Manor House, Leigh Road, Highbury, N., on Monday, October 29th, at 3.30.
- 6. C.E.Z.M.S. Painting Union.—Subject for September-October, Exod. xii. 7, 13.
- A C.E.Z.M.S. sale of work and of Indian articles will be held (D.V.) at Dorking, on September 25th and 26th. Contributions will be gladly received and particulars given by MISS C. BOURDILLON, *Normanholt*, *Dorking*.
- N.B.—The supply of Indian articles will be large, and will comprise Benares brass ware, Patna toys, wax-work, inlaid articles from Bombay, and embroidery from Madras and other parts.

The Secretary of the C.E.Z.M.S., St. Margaret's Auxiliary, Brighton, being obliged to give up her work in consequence of failure of health, will be thankful to hear of a lady to take it, and share her house.—MISS TIMS, St. Margaret's Lodge, Brighton.

foreign Etems.

The Indian Marriage Law.

THE Times of July 11th reported a Parliamentary discussion in which the Earl of Northbrook, Viscount Cross, the Bishop of Carlisle, and the Earl of Kimberley all expressed their satisfaction in the recent action of the Princes of Rajpootana. These Princes, who are said to be the leaders of the Hindu race, have come forward voluntarily to introduce a great social reform. A large representative committee from each of the States met to consider the question of Infant Marriage, and they unanimously passed a

rule that in future no girl should be married under the age of fourteen, and no boy under the age of eighteen, unless there had been a contract of marriage existing previous to the meeting.

If, as we may reasonably hope, the example of these enlightened Princes is but an initiative for further reform, one great obstacle to work amongst the women is being rolled away.

The Calcutta correspondent of the Times, July 13th, 1888 writes :-

'Rukhmabai's case has been finally concluded by a compromise. The husband, in consideration of 2000 rupees in satisfaction of his costs, undertakes not to execute the decree for the restitution of conjugal rights, or in any way to assert his claim against her person or estate. The

plaintiff is quite satisfied with having established the principle that a Hindu is entitled by law to enforce a decree for the restitution of conjugal rights. A strong public opinion exists in India that no time should be lost in mitigating the harsh consequences of this decision by a legislative enactment.'

NORTH INDIA MISSIONS.

CALCUTTA.—Bengali Work,—Baptism of a Convert.

Miss Rainsford Hannay writes:-

'I have very good news to tell you, a pupil has come out, and is now in this house. Her relations have been several times to try and get her to return, or, at any rate, to delay her baptism; but, by the grace of God, she continues steadfast. She says, "If you will take me home after I am baptized, then I will see if I can go; but I am a believer in the Lord Jesus Christ, and according to His command I will be baptized and confess Him first."

Poor girl, yesterday she really took some food, but between distress of mind and the great heat, she has lived on iced water. The Holy Spirit Himself is her teacher, and it is marvellous to see the spiritual progress she has made the last few days. She is twenty. Her husband is a *Kulin* Brahmin, whom she has not seen for some years.

A subsequent letter says:—'K. was baptized on Monday, June 18th, at the old Church. Jacob Babu gave such a nice address on, "Let him that is athirst come." K. made all her own responses so sweetly and clearly. Her mother and sister are in favour of her becoming a Christian, and hope in time to soften her father's heart, that he may provide properly for her; he is a rich man. Her own desire at present is that Christ may think her worthy to be a teacher to her own people.'

A third letter from Miss Rainsford Hannay, dated July 9th, says, referring to this convert:—

'Her sister's sympathies are very much with her, and we hope and pray that both she and her husband may follow K.'s example, but as yet they do not see the need for baptism. . . . By her own wish K. has gone to the Girl's Boarding School under Miss Neele, C.M.S., her sister undertaking to pay

her board and school fees. Her mother and sister have been to see her, and on K. asking if her father was still angry with her, her mother said, "Are not people praying for him on all sides, and does not God hear prayer?" So, we trust he, too, is becoming softened.'

CALCUTTA.—Mohammedan Work.—Within a Palace Gates.

'For a long time we have been praying for the work at Matya Burj, and, if possible, to get an entrance into the palace: that prayer has been answered, and yesterday, May 14th, will be a redletter day in our Mohammedan Mission. We actually went into the palace, and saw the favourite wife of the late King of Oude. Mr. Jani Ali has been visiting her several times, of course, not seeing her face to face, but speaking behind a purdah (curtain). Her son attends his school. She was anxious to see a lady, so Mr. Jani Ali promised to take me.

'Miss Martin and I went together, and, accompanied by Mr. Jani Ali, we approached the iron gates, which before were closed, and jealously guarded by a sentinel whom nothing would have induced to let us pass.

Now, what a change! Gates open, no guard, and we walking in unmolested.

'We were received and summoned to enter the verandah, thick purdahs being before the doors. We sat down outside and began our salutations, then followed a conversation. We ladies were allowed to draw the purdah aside and sit just inside. We sang a hymn, which was explained, and we are to be allowed to go and teach a little grandchild after the Ramzan (their feast) is over. All the way home I could not help sending up a note of thanksgiving for all the Lord's goodness to us. believe there are great things in store for us at Matya Burj. I feel a note of praise must go up from all for this great goodness in answering prayer.'-From Miss C. Harding, May 15th, 1888.

BARRACKPORE.—Rejoicing in the Converts' Home.

'Two converts have been baptized. Several of our Calcutta friends were with us last Saturday, July 14th, which added not a little to the happiness of the day; for we felt it meant so many more prayers for these two young converts. They have both been with us some months. One was a Mohammedan—one of Miss Neele's protegées from Agurparah; the other, a Hindu widow, whose home was at Nawabganj. She had received teaching from time to time, and latterly had been much helped by a dear Christian woman living in the village. Being convinced of the truth of the Christian religion, she made up her mind to leave her home and come here, and this she did in April last. We had a very happy service; the address was given by one of the Calcutta native pastors, and concluded with a hymn of praise.

'Now there is yet more to praise God for. To-day we are expecting another new convert, one for whom many many prayers have been asked for several years. Her sister Kheroda has been frequently mentioned, whose little boy was born in the Home four years ago. Porthal, for that is her name, was anxious to come out five years ago, when her sister came, but was too young. Since that time she has lost her husband. She seems never to have changed her desires, and vesterday a letter came to ask if some one could meet her, for she had quite decided to come away. She has lived with an uncle at Serampore.

'One of our Bible-women has gone to-day to meet her. She will also bring a little boy, so our young family is increasing, for he will make the seventh child.'—From Miss Boileau, July 18th. 1888.

C.M.S. missionary for this short account of a Christian school-girl written just after her death, which occurred in 1885:—

'Ioba was the daughter of one of the head men in the Taljhari district, and belonged to the first class in our girls' school. She was about sixteen years of age. Last week she was suddenly taken from us after only one day's illness. She was much beloved by all the other girls, who bear testimony to her humble, consistent Christian walk. One of the first class girls, who was her special friend, tells us that she never quarrelled with anybody, and that if she unwittingly offended or hurt the girls' feelings, she would at once ask forgiveness. Her thoughts seem constantly to have been of Jesus and heaven.

'One day her schoolfellows playfully remarked upon her height, that she was growing taller than any of them. She said, "I shall soon be able to reach the fruits of heaven." Another time, talking with a friend, she said, "I have broken all God's laws, how can I go to heaven? God has said, Whosoever loves Him and keeps His commandments, shall go to heaven; then how can I go there? God has told us to pray; I do pray morning and evening, but Satan in a moment comes into my heart."

'One night she dreamt that she was in heaven, and thought, "Surely this is my Saviour, the Lord Jesus Christ;" then she added, when speaking of it, "Yes, I am sure it was He! O when shall I go there? What joy it will be to be with God the Father and Jesus and the angels. I am not afraid to die, I shall be happy."

'Another time she said to her schoolfellows, "I shall die before any of you." Her friend writing this little account of her then adds, "O that I may be like her, so gentle and good!"

'After the three days' mission held here in October last, Joba wrote in an essay: "This has been a very happy week to me, and one of great blessing." On the 13th May she was confirmed by the Bishop of Calcutta, and we especially noticed, and afterwards remarked, on her very devout demeanour at the time.

'On Whitsunday, May 24th, she received the Communion for the first and last time. Once a week we give the first class girls an essay to write. On that Monday their subject was, "The way they had spent Whitsunday." We were so struck with what Joba wrote that we copied it out, little thinking that the writer of it was so soon to be called to her rest. She wrote thus: "I rose early, prayed, and then went out to gather some of the fruit, praying all the while in my heart. I was very happy, and sang hymns as I was returning home. I then knelt down, confessing my sins to God. After that I had some household work to do, and, being very busy, my joy for a time seemed to have gone. Afterwards I went to bathe, and returning, sat down and read the Gospel and Epistle for the day out of my Prayer-Book. Then, remembering that I had broken all God's commands, I felt I was unfit to approach the Lord's table, so I confessed my sins to God and asked His forgiveness. After that I prepared for church."

'Then she went on to describe the service, and after that, the hour allotted for writing being over, she had no time to add more. What strikes one so forcibly in Joba's life is the vivid sense of sin she seems to have had, and this we feel to be a source of thankfulness and encouragement. three months ago Joba's grandfather died in a ripe old age, honoured and beloved by all, a pillar of the Church, and a true believer in the Lord Jesus. His daughter was the mother of Joba, also an earnest humble Christian, and one who had seen much affliction, having lost five out of seven children, of whom Joba was the eldest. In her we see the fulfilment of the promise, "Showing mercy unto thousands of them that love Me," etc.'

THE PUNJAB AND SINDH MISSIONS.

AMRITSAR.—A Day of Work and a Night of Storm.

'The sun sends us off the roof by five o'clock now, and we are off to our work about six. I am generally bowled along in a *jinrickska*, first to the Central School, as fast as the crowds of people, droves of donkeys, bullocks, buffaloes, bullock-garis, etc. etc., in the streets will permit.

'Arrived there, I see either the Hindu or Urdu Normal Class doing needlework with Victoria, a Christian Bibi. At half-past six the school work begins. Late comers have to be admonished, various matters attended to; then upstairs to the Widows' Industrial Class, where one is greeted with a chorus of "salaams," and "Miss Sahib ji" comes in various tones from various parts of the room. One old body has to be scolded, another comforted; one wants eye lotion dropped in, another a dose of quinine; one has a pain in one foot, one in another, and so on, and so on.

"Then silk and cloth have to be weighed and given out, and patterns chosen, and finished work has to be examined and weighed. Leaving all happily and busily at work, one goes off to the Zenanas, looking in at a branch school en route, perhaps, to see that all is going on well, for I have no time to teach in the little schools myself. Then back to the central school, for Bible classes, and other work, especially in the middle department, where the girls are learning English. Gur Di and Gobinda, two Sikh girls, who passed the upper primary last "8th, 1888.

year, and Bahmat Ján and Nuro, who passed it this year, compose this class. Gobinda is the gold medallist.'—See Letter from Rev. R. Clark, p. 222.

'We have had tremendous dust storms lately. One night (May 31st) we were all quietly asleep on the roof, when suddenly, without any warning, the fiercest tornado of wind and dust burst upon us that I ever remember. We sat up in bed, clutching at pillows and bed-clothes, and gasping for breath. A sheet was blown away and twisted itself round a tree, a quilt flew off and alighted on a bush in the compound, my slippers blew clean over the parapet, and were found in different parts of the compound two or three days afterwards, while our pillows went dancing over the roof.

'It was some time before we could make our way (barefooted, and shouldering our dust begrimed bed-clothes) in the darkness, and against the tremendous force of the wind and blinding dust to the door at the top of the staircase, where we always leave lights burning. Downstairs we found the chawkidar calmly sleeping in the garden through all the tumult, instead of rushing about shutting doors and windows! All the servants had a fine time the next day cleaning all the rooms.

'We are having a favourable hot season, and I am keeping well.'—
From Miss Margaret Smith, June 8th, 1888.

HAZARA.—Active work at this station is still in abeyance. Meanwhile, readers of our May-June number, whose interest was kindled in the story of five Moslem inquirers at Haripur, will welcome news of three of these men—the convert who was baptized on New Year's Day, and the two mullahs who pawned their clothes and books to follow their Christian

teacher to Amritsar. Miss Margaret Smith writes from Amritsar on May 26th, 1888:—

'The Haripur convert, Gulám Akbar, is getting on capitally in Dr. Clark's hospital. I believe he is shortly to be made dispenser. He often comes and tells me with a beaming face that he has been out preaching. One of the inquiring mullahs is acting as munshi to Miss Toussaint. He is still dili-

gently comparing the Bible with the Koran. He has many doubts and difficulties, but he told me yesterday he thought the light would come to him all at once, as it did to St. Paul. I should like to ask for much prayer both for him and the other mullah, who is now in Cashmere.'

N.B.—The second mullah is acting as an efficient munshi to Miss Hull at Srinagar.

CHINA MISSIONS.

FOOCHOW.—The Cry for Help grows louder.

We print an extract from a private letter, written from Foochow by an English merchant:—

- 'The call for lady helpers for Foochow is so loud now, and the opportunities for them are great and numerous.
- 'A lady, who could afford—say £60 a year for her living expenses (house room could be found) is what is wanted. Any amount of work for plenty of this class.
 - 'Climate—nothing to be frightened

at. Voyage out—in most comfortable steamers. Work—millions of their sisters who have no means of hearing of there being a Saviour for them. . . . I always get more or less excited when I think of the apathy towards missions in people at home, and what looks like waste of power in some of the home parishes from the over abundance of workers.'

Praise and Prayer.

PRAISE.

- 1. (a) That an increase in the number of suitable Candidates has been granted to our prayers.
- (b) That we have been able to take up work in Sukkur. (Vide *India's Women*, July-August, p. 169).
- 2. For a Convert from Hinduism, baptized in the Old Church, Calcutta, on June 18th (see *Foreign Items*, p. 273).
- 3. For the baptism of a mother and daughter, for whose conversion prayer was requested in our September Number 1887 (Miss S. Oxley's Report, p. 242); and for blessings at Barrackpore (p. 274).

PRAYER.

- 1. For five widows, who will (D.V.), leave the Chupra Widows' Training Home this autumn to begin work as Bible-women.
- 2. For abundant blessings on our Dismissal Meetings, and that God's grace may 'prevent and follow' the missionaries leaving this autumn for their various stations.

Correspondence.

(The Editor disclaims responsibility for the opinions of Correspondents.)

A SUGGESTION FOR RAISING A BAND OF LAY WORKERS ABROAD.

35 Sutton Street, York Road, S.E.

SIR,-May I make a suggestion with regard to foreign missions?

Could not many Europeans in business or resident abroad be persuaded to see that whenever they engage an *employé* from home they not only engage a man or woman up to the mark as regards work, but one who bears a character for being a true, earnest Christian worker? By so doing a large number of additional lay workers would be brought among the heathen without any expense to the mission.

Perhaps if you were to give publicity to this suggestion some of those who

are able would take advantage of it.—I am, Sir, yours, etc.

S. H. HALFORD.

We thank the anonymous writer of a letter, excellent in tone, referring to our 'Special Request for Prayer' in the last Number. Our Correspondent will, however, kindly note that our ranks already include, thank God, 'the trained nurse, the schoolmistress, and the assistant.' We have already four trained nurses in the field, and two more accepted for service.—Ed.

A MISSIONARIES' SANATORIUM.

DEAR EDITOR,—Among the many requests sent through your columns for help for the Missionaries of the C.E.Z.M.S., I can recall but few appeals for funds to build or purchase a house; yet there are stations where it is so impossible to rent one, that to build seems our only alternative.

It is said that every English recruit sent to India costs the Government £100 before he is fit for service. Barracks and hospitals are provided for him suitable to his requirements in all adverse climates; and shall we make less provision for 'those noble women who, for love of Christ, forsake the delights of home, and labour, year in year out, through the depression of the rains and the heat of tropical summer, to extend the knowledge of His Name?*

Your Finance Committee feels, and justly too, that the money intrusted to it is intended for living agents to carry on the work, and may not be spent on bricks and mortar, and so the answer month after month goes sorrowfully back,

'We cannot build.'

^{*} See Sir Chas. Aitcheson's speech at Simla, June 12, 1888, as given in the C. M. Intelligencer for July 1888.

But is it impossible to render the help required? Are there not many friends in England now enjoying their own summer holiday who would be willing, without trenching on the funds of the Society, or lessening their subscriptions, to give a little towards a sorely needed sanatorium at Darjeeling, on the slopes of the Himalayas? Southern India has one on the Pulney Hills, where a few years ago, through the liberality of friends, a house was built in remembrance of Mrs. Lewis, of the C.E.Z.M.S., in order that the missionaries of this Society might have a place of rest in a more invigorating climate, where they might spend their short and most needful holiday. For the Punjab and North-Western India there is the home at the hill-station of Dalhousie, only forty miles from Amritsar. But for the large staff of workers in the relaxing climate of Bengal no sanatorium has been provided, and it is to supply this want that a house at Darjeeling is urgently required.

I should like to plead also for funds to build at Karachi, where Miss Condon and Miss Carey are located in a house which belongs to Government, no other being available, and which may at any time be demanded on three

days' notice; and for many others.

A friend deeply interested in Zenana work offers £5 each for Darjeeling and Karachi as a small nucleus of a fund that she earnestly hopes may be raised if it is known through the Magazine how great the need is.—Yrs., etc., A. B.

[May we emphasise our Correspondent's appeal?-ED.]

Actices of Books.

A Glimpse at the Indian Mission Field and Leper Asylums in 1886-87. By Wellesley C. Bailey. Published by John F. Shaw & Co., 48 Paternoster Row, London, E.C.

Five months' stay in India, and a tour covering over 9400 miles is in itself matter for an interesting book. But when the writer's object has been to gain information concerning Christian work amongst lepers, who are far more numerous in our Empire than is generally known, a field is open, new as it is wide. 'Rough notes,' such as form the basis of this book of travel, have the advantage of freshness and liveliness. Of this we give a specimen:—

'One occasionally sees very grotesque signboards over the shops of natives who affect English, but who really know nothing of it; but I have never seen anything to equal two that I have heard of as being to be seen in Muttra, "An English Loafer" being over a baker's shop, and "Dd Bkx Mkr" over an undertaker's! One should know a little Hindustani to be able to appreciate the latter. In writing Hindustani the vowels are often all left out, and must be supplied by the reader, and so in this case "Dd Bkx Mkr" stands for "Dead Bokx (peculiar spelling) Maker"!

Mr. Bailey mentions the work of our missionaries in Trichur, Jabalpur, and Bhagulpur in a way that is very gratifying. His book is prettily got up, and has a map and four good illustrations printed from photographs. It is sold for the benefit of the lepers, and the author's account of their grievous need increases our desire for its wide circulation. In the dharmsala, the only refuge in the city of Bombay for the death-doomed pariahs, who had in some cases been driven out by their relations to wander where they might, Mr. Bailey

saw indescribable misery amongst the men, women, and children, all huddled together. One man was seeking temporary relief by letting a woman bleed his hand with an old razor. In pleasing contrast are the Leper Asylums, where one patient declared that he was glad he had become a leper, for his disease had brought him into this house of mercy where he had found a Saviour.

Memoir of the Rev. Christian Theophilus Hoernlé, Missionary in Persia and India from 1832 to 1881. By the Rev. J. F. D. HOERNLÉ. With a Preface by Sir W. Muir, K.C.S.I., and Introductory Remarks by the late Bishop of Lahore. Price 3s. 6d., Cash 2s. 6d., Postage 3d. extra. To be obtained of the Author, The Holmwood, Dorking. The proceeds to be given to the C.M.S. and the C.E.Z.M.S.

We have already commended this book to our friends and supporters, but gladly bring it again before their notice, and acknowledge the kindness of the author.

Three new little pink books have been brought out by the C.E.Z.M.S.:—
The Little Girls of South India, a Letter from A. J. A. to the Little Girls of
England; Is it True? by F. S., a Zenana Missionary; Jandiala Village
Mission, by Miss Parslee, missionary of the C.E.Z.M.S.

To be obtained at Office of the Society, 9 Salisbury Square, E.C. Price

1d. each, or 7s. per 100.

Actices to Correspondents, etc.

- *** All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.
- *** Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.
- *** Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.
- *** All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee, MRS. SANDYS, Glendhu, Harrow.

INDIA'S WOMEN.

VOL. VIII.

NOVEMBER-DECEMBER 1888.

No. 48.

In Memoriam .- Miss Janet C. Thom.



S these pages are passing through the press, the news reaches us of the death, on October , of Miss Janet C. Thom, whose faithful work will be known to readers of the earlier volumes of

India's Women.

Miss Janet Thom entered the Indian Mission field in 1876. As a missionary of the C.E.Z.M.S. she was stationed with her sister at Amritsar, and there made the schools her special care. In 1881 the Misses Thom were transferred to Karachi, this important town having been adopted as a C.E.Z.M.S. station; but this pioneer work lasted only a few months. Their health failing on account of the excessive atmospheric damp, they were appointed to take up work at Jalandar, in response to the personal invitation of the American Presbyterians, who were already in possession of the field. In 1885 Miss Janet Thom's last report was published in *India's Women*, and from it we quote one sentence:—

'In the midst of our own sorrow in having to leave this happy work we turn our eyes longingly towards those at home, to whom God has given the inestimable gift of health and strength and a desire to work for Him; and we would entreat that some would quickly take up this work, which weakness only has compelled us to lay down.'

This appeal might find an echo even now that Miss Janet Thom has been called to lay down all work on earth and to enter into rest. On the return home of the Misses Thom, the American Board very cordially invited the C.E.Z.M.S., whom they had so well represented, to carry on work at Jalandar.

Our hearty sympathy is with Miss Janet Thom's friends at home, and with her sister, our Honorary Missionary at Bangalore.

VOL. VIII.

X

The Ling's Daughter and her Companions.

PSALM XLV. 13, 14.

By REV. W. E. BURROUGHS, M.A., Incumbent of the Mariners' Church, Kingstown.

(Concluded.)



EFORE we pass from the picture of the King's daughter as presented to us in ver. 13, we have to consider what is told us of her clothing.

The reader will recollect, from what was said on a former occasion, that these verses describe the child of God in two very different states, surrounded by very different circumstances. Here (ver. 13) the Christian is being educated in the penetralia of the Eastern Palace for the coming entrance upon a state of exalted glory. Here the King's daughter is 'within the palace,' but not that 'King's Palace' to which ver. 14 says 'she shall be brought.' The one verse is all present—it is the 'here' and 'now' of earth and time; the other verse is all future—the 'there' and 'then' of eternity.

- 'Then we shall be what we should be:
- ' Then we can be what we would be; Things that are not now, nor could be, Then shall be our own!'

And we notice that the 'clothing' and the 'raiment' allotted to each position are plainly set forth. 'Her clothing is of wrought gold;' this has been provided for her. As the king's beloved child she must be dressed suitably to her position. So was it in the case of that typical 'wretched infant,' in Ezek. xvi., who was made a king's daughter, with 'a beautiful crown upon her head' (ver. 12). Gold formed a special part of her clothing (11-13); and we are not left to conjecture as to the import of that glorious apparel (ver. 14), 'Thy beauty was perfect through my comeliness, which I had put upon thee, saith the Lord God.' This dress of wrought gold, the imputed righteousness of Jesus Christ, sets forth the preciousness, the costliness, the purity, the kingliness, of the child of God. No wonder that Jeremiah (Lam. iv. 1, 2) mourned over 'the precious sons of Zion, comparable to fine gold,' in whose case 'the gold is become dim'! This dress is what the prodigal (Luke xv. 22) receives for his rags,* as the first act of restoring

^{*} Some see in the original στολήν την πρώτην a reference to 'the former robe,' which he had discarded when leaving his home, and which, long kept for him, was now restored.—See Trench, Parables, p. 392.

love and grace, and as at once fitting him to take his place as a son. Truly a costly dress! Yes, King's daughter, thou art provided with that royal robe, which is only poorly portrayed by earthly symbol; for 'ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ' (1 Pet. i. 18, 19). Well may St. Paul (1 Cor. vi. 20) urge us, whose 'clothing is of wrought gold,' 'ye are bought with a price; therefore glorify God.'

II. But we must, after too brief a glance at the earlier picture, study yet more briefly the later view of the King's daughter as she comes forth—educated, fitted, expectant, and expected—to her high calling! The King's daughter is about to be a King's wife. A whole volume of splendour and glory is rolled up, as the oak lies in the acorn, within this verse (ver. 14).

But we must jealously keep to the three points, which it so clearly contains and tells.

- (1) 'She shall be brought to the King'—child of God, you have here one of the Bible paraphrases for death! And is it not as sweet and bright as it is suggestive? Surely, neither for the summoned one, nor for those left in the other palace, is there room for gloom, when we can say of the departed one, 'She has been brought to the King.' We think of the call which brought Joseph from his dungeon, and he 'came in unto Pharaoh' (Gen. xli. 14). We think of Esther, leaving behind the anxious praying friends, and drawing near to the king, where nought but love and acceptance and royal bounty awaited her, when 'she was brought to the king' (Esth. v. 2). 'Thine eyes shall see the King in His beauty' (Isa. xxxiii. 17) is one of the few 'sure and certain hopes' in which expectation shall not be deceived. 'To depart and be with Christ is very far better' (Phil. i. 23, R.V.), when thus we 'shall see His face' (Rev. xxii. 4), and be 'brought in unto the King.'
- (2) 'In raiment of needlework'—essentially different is this, both in material and value, from that which the King's daughter wore in her former state. True, there is a place still for the gold in the Queen's apparel (ver. 9); but what attracts notice now specially, perhaps because it is very grateful to the King Himself, is this 'raiment of needlework.' This work, akin to the tapestry of ancient and more modern times, was valuable not for its materials, but for the time, labour, and skill expended in its manufacture. It was at such work the highest ladies were wont to spend their time. Education aimed no higher than to teach the fingers deftly to trace with needle and many-coloured silks the great exploits of men or gods, or to 'broider' the raiment they themselves should wear. In

this way many a king's daughter, while yet a child in her home, would prepare the 'raiment of needlework' which should be her own beautiful robe when the greatest day of her life had come!

May we not believe that some such thought underlies our verse? that the life-work of each king's daughter goes (how often unconsciously) to working beauties of grace and sanctification by little lowly deeds of love and kindness—cups of cold water which leave a lasting memorial behind -to working these 'beauties of holiness' that shall shine to the Master's glory through eternity? Remember such work was very slowly done—it was often a life's occupation /- and it was done just by a stitch at a timeeach little act very small and insignificant, but tending towards a glorious result. Think, too, such work was often done, like carpet-weaving, wrong side up, and the worker knew little of the beauty of what she was really doing. She was only conscious of following directions as given; the splendour of her work could not be seen until she was brought in to the King. Dear fellow-workers, our lives are just made up of little stitches, and so connected are these-'chain-stitch' we might call them-that if we 'drop a stitch,' it is very hard to pick it up again, and our work never looks just the same as if we had not made the slip. Work humbly at little things, work hopefully: nothing is ever lost which is done for Jesus. You are working for eternity. The ten pounds won in time mean ten cities to be ruled over in eternity. As the 'wrought gold' of Christ's merits satisfies thy heart, so the raiment of Spirit-broidered work in sanctification and consecration will rejoice thy King's heart.

Mistake not my meaning. I say not we can ever, ever stand on our own merits before the King. But sanctification is no more our merit than is justification. The one is divine as well as the other. One is wrought out for us, the other is wrought out in us—that is the great difference; and when we shall be brought to the King, it must be seen not only what the dear Saviour did by dying for us, but also what the loving Spirit did by long, patient, mighty living in us.

(3) Lastly, her companions! She had made friends in her former condition. The King's daughter has drawn around her those who were specially her attendants and followers. These she will not, cannot leave behind: any promotion in store for her must be theirs also. She will not pass within the King's portals alone; 'the virgins, her companions, that follow her shall be brought unto Thee.'

We are thus face to face with the essential accompaniment of a consecrated life, viz. a useful life—a life which extends its influence over others, and, like the iron bar which has touched the loadstone, and becomes

itself a magnet, draws others by the same love which once drew itself. So prays the soul in Cant. i. 4: 'Draw me, we will run after Thee.'

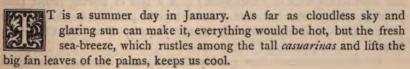
Influence is a very solemn talent in our hand. Like our shadow, it follows us; we can never run away from it. For the Christian the aim must be that, like 'the shadow of Peter' (Acts v. 15), our 'overshadowing' may bring blessing with it. So runs the promise to the Christian in that wondrously full chapter, Hos. xiv.: 'They that dwell under his shadow shall return' (ver. 7). Remember, reader, you and I have been saved to save! For most, the first, best, fittest, hardest place to begin will be at home, the light shining 'unto all that are in the house' (Matt. v. 15). Then, when our little Jerusalem is illumined, we have our country—the Judæa Fatherland; or, if its wants seem to be elseways supplied, there is the neighbourland, 'Samaria,' your sister kingdom of Ireland; and when all this is done, there remain 'the uttermost parts of the earth' (Acts i. 8).

Sister-readers, your little Magazine is always pleading with voices from far-away lands. I must not stay now to apply my last point—our text's last point—to this greatest, grandest of all work for God, that which sends Light and Truth to darkness and error. You know how best you may live and love and pray and work that, when you are 'brought to the King,' you (like her of the text) shall not enter heaven alone: that 'when you fail,' friends 'may receive you into everlasting habitations' (Luke xvi. 9).

The sisterhood of earth is world-wide. To-day our shadow by the western sun lies all across the world, and reaches India's millions and China's 'multitude which no man can number.' Pray for them—work for them—go forth to them—it will be their joy and honour to be your 'companions,' and 'to follow you'; and so, King's daughter, when you are called to your glorious home—the King's Palace above—'King's daughters shall be among your honourable women.' Yours, too, the sharing of the Master's own portion—'Enter into the joy of thy Lord!'

An Indian School Treat.

By the REV. H. E. Fox, M.A., Vicar of St. Nicholas', Durham.



There is a little too much dust for English tastes, and we are not sorry to find that a shady garden of mango-trees has been chosen for our holiday. For we are in India, not England; and Miss Brandon and her sister have gathered their Bunder girls for an afternoon of play and prizes. A native gentleman has kindly welcomed us to his grounds; and a happy party, English and Indian, young and old, are mixed together in a fashion that would horrify an orthodox Hindu of former days.

There are teachers in spotless turbans and *chudders* of white cotton or muslin, and school-girls in every colour of the rainbow. All their choice jewels have been put on in honour of the day,—bangles and bracelets, anklets and rings, chains for the neck, and chains for the head. Some have twined their long black hair with yellow chrysanthemums, and some are gorgeous with bosses of gold.

What a merry party they are! The native teachers of course cannot dispense with their Oriental gravity. It would be too much to ask these courtly gentlemen to play with a party of school-girls; but the children are as lively and happy as you could wish children to be anywhere, and there is a novelty about their games which amuses a stranger. Here are three tall girls back to back, who are standing each on one foot, having linked the other with her neighbour's, and, so locked together, they dance round and round more gracefully than, from this description, would seem possible. A little way off a ring of twenty have joined hands. Every alternate girl lies on her back, the heels of each meeting in the centre; then the standing girls, still holding the hands of their prostrate companions, begin to move, slowly at first, and then faster; and the living wheel goes round, with its bright colours and flashing gems, as pretty a piece of play as you may see anywhere. Presently comes the more serious business of prizes, and after a while the bandies are called for, and the stout white bullocks carry guests and children their various ways. The noisy crows and screaming parrots have already set the example. The short twilight suddenly ends, and our school treat is over.

But will you not remember what all this represents? There is work behind the play—long days and months of patient labour—the monotony of routine, the friction of disappointments, the worry and weariness and waiting which grow heavier burdens as the thermometer rises. There is not much of romance in school-work; it is a task of sowing rather than reaping. The worker has need of much hopeful patience, much prayerful perseverance—and therefore the more sympathy from the Church at home.

Let those who know how quickly Christian activities flag, even when

supplied with the spiritual luxuries of English life, be more constant in their prayers for their sisters abroad. They want all we can give, and they deserve it. They must not be left to bear the burden alone. If we cannot in person stand by their side and share it ourselves, there is not one reader of these lines who cannot, by systematic prayer and by sympathetic action, become a partaker with them of the labour and promises of the Gospel (1 Cor. ix. 23).

Leave-taking.



MEETING to take leave of nineteen missionaries, who have arranged to sail this autumn for various stations of our Society, was held in the Conference Hall, Mildmay Park, on Tuesday,

October 2d, at 3 P.M. Owing to indisposition, Major-General C. G. Robinson was unable to take the Chair, as previously announced; his place was filled by the Rev. D. B. Hankin (St. Jude's, Mildmay Park).

The proceedings opened by singing the hymn published on p. 225 of our September Number; the Rev. B. Baring Gould then read Psalm lxviii., and offered prayer. The Chairman said:—

'How truly thankful we ought to be for the Psalm that has just been read to us! It is not only one of the grandest specimens of Hebrew poetry extant, but it breathes throughout a missionary spirit; the victories herein celebrated referring not merely to those won by David, but to the still sublimer triumphs of the risen Saviour, to whom all the kingdoms of the earth are invited to sing, ver. 32.

'This Psalm belongs very specially to the Zenana Missionary Society, as it is full of references to women. It lifts the curtain upon the national life of Israel, and shows us the maidens of the land busy in recounting the victories of their King, and thus stirring up the waning patriotism of their countrymen. Their duty seems to have been, just as in the days of the victories of Saul and David, to go from village to village, proclaiming the glad tidings of success. We are contemplating a far greater vic-

tory—one which we believe is predicted in this Psalm—the victory of the blessed Saviour through the preaching of Jesus and the Resurrection. Many women in this present day are desirous of going forth and telling the same story which, first proclaimed by women, has changed the course of the world's history. May others be stirred up by their zeal to go and do likewise!

'I assume that I am speaking to those who are somewhat conversant with the C.E.Z.M.S. Eighth Annual Report. It opens with the language of praise, and though clouds as well as sunshine have been experienced, and tears of natural sorrow have been shed because some workers have been called up higher, yet, throughout, thanksgiving prevails for the wonderful blessing that God has granted on the labours of His servants, and for His sustaining grace. None of them seem to have flagged or grown weary, nor to have regretted the step they

have taken; none having put their hand to the plough have looked back; all are earnest and vigilant; and in different ways, but more especially amongst young people, God has been working with them. Wonderful is the mystery attached to the spread of Divine truth! We are sometimes ready to ask, What is restraining the tides of love? Why does the leaven which the women have taken and hidden in the meal work so slowly? I suppose we find in the Jew the answer to this question. Not till he is restored, as the faithful Israel of God, to his own country will the Lord return, and then, through their instrumentality, the kingdoms of this world will become the kingdom of the Lord and of His Christ. Rom. xi. 12-15.

'Till that time it is our privilege to send out women to the heathen. They are willing to be sent, and go forth, some in the bloom of young maidenhood, others in the midday of life, offering their freshness, strength, and experience in their Master's service. The supineness of the Church seems passing away. Young people fired with the love of souls rise up at the call of God, and answer, "Here am I, send me."

'One great advantage of a meeting like this is the inspiration to prayer it gives to those who stay at home. One saying of the late Harrington Evans used to be, "The death of prayer is dealing in generalities." Such vague petitions as "O Lord, evangelise the world; O God, convert China," fall cold and heartless. We have great

need to be specific; and meeting face to face with our representatives in the foreign field is a great means of rousing our sympathy for their several needs. Not long ago I was staying in the house of a family where one daughter was in India, the other in China, as missionaries of this Society. Letters arrived from each of them, and the immediate result of reading them was a little prayer-meeting for the special needs of each country. All here are pledged to prayer. This meeting appears to me to be the most blessed of all the happy gatherings that take place beneath this roof. It seems as if all the strength and energy and grace of preceding meetings were gathered up and concentrated upon the heads of these devoted women, whom we now commend to the grace of God for service in heathen lands. We shake them by the hand, we wish them God-speed, then once again we gather together round the table of the Lord and receive the pledges of His dying love. May I leave with them two verses which I have read this morning by the bedside of a dying man, and in another sickchamber, - the two last verses of John xvii.: "O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare it." Notice that successive revelations of the name of God shall keep His love alive in their hearts - "that the love wherewith Thou hast loved Me may be in them, and I in them."

The Instructions were then read as follows:—

'DEARLY BELOVED IN THE LORD,
-We have Apostolic precedent for our
gathering to-day!

'In the sending forth of the first missionaries three steps are recorded. There was the *Divine Call*: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Then there was the Church's dedication, "When they had fasted and prayed, they laid their hands upon them." But this was not all; there was yet another step: "They were recommended to the grace of God" for the work which they went

'We trust that with each one of you the *Divine* Call has long since been a great reality; you have received, too, the *human* call in your enrolment as missionaries of this Society; and now to-day we take in humility and prayer the third great step. We recommend you to the grace of God for the work you are sent to discharge.

'Time moves fast; "God's Word runneth very swiftly." Much has happened since our last Annual Valedictory Gathering. We must not forget today that four new Missionaries have sailed since then, who were not included in the proceedings of our last

meeting.

'On January 12th Miss Lillingston (daughter of our honoured friend Rev. F. A. C. Lillingston, Vicar of St. James's, Clapham) sailed for Bangalore: on January 14 Misses Davies and Bradshaw sailed for Foochow; and on January 18, Miss Edgley sailed for work in the Alexandra School, Amritsar.

'And we are graciously permitted to send forth now another autumn band. We do so under a deep sense of gratitude and responsibility; gratitude that the Great Head of the Church has granted us this privilege: responsibility, because we know well that the work of Foreign Missions is nearing a crisis, and that to meet it wisely and turn it to good account will tax to the utmost the love, zeal, devotion, and self-sacrifice both of Committees at home and of missionaries abroad.

"We send you forth, as it were, to the battle-field a "Mixed Detachment" of soldiers, which we may divide into four

sections.

The first section is composed of experienced missionaries, three in number, who have already seen good service—one for twelve years, one for eight, and one for six—and who are shortly returning to their work after well-earned and much-needed rest.

'Our second section, four in number,

consists of Reliefs; ladies who go to set free those whose furlough is fall-

ing due.

Few matters of organisation conduce more to the efficiency of a Missionary Society than that its missionaries should take their furlough regularly, and that when taken it should be made as helpful and restful as possible. Probably nothing tends so much to spoil the furlough of a really zealous missionary as the consciousness that, while she is resting, her colleague is being weighed down by trying to bear in comparative solitude a double strain of work. In dealing each year with the locations of new missionaries, the Committee make it their first care to see that no station is allowed by the operation of the furlough arrangements to fall below its admitted complement of workers.

'The missionaries going out in this second section will devote themselves, while on this service, to the diligent study of the language, that so they may be competent to work elsewhere, if the missionaries whose place they are taking be sent again to the same station as before. There is one matter in connection with this subject of "Reliefs" about which the committee especially desire there should be no mistake, and it is this: that missionaries acting on behalf of those on furlough are not to be regarded as permanent additions to the staff of the station concerned. The number of missionaries assigned to any station is, when necessary, increased, not carelessly, and accidentally, by a process of drifting, but after careful and deliberate consideration of its needs, in the light of the claims of the whole field, and of the means which year by year God places at our disposal. Much disappointment will be saved if this very obvious principle be borne in mind.

'The third section of our new Detachment, eight in number, go forth, not to relieve, but to Reinforce. Each member is permanently attached to the staff of the station to which she is sent, either because the Committee have decided to raise the complement of its workers, or because a permanent vacancy in that complement has somehow occurred.

'The fourth, and last section, four in number, go forth to open up new

'To each of these four bands the Committee will now address a few words.

'I. Of our Returning band, two of you have been among us during the past eighteen months; you have been the means of refreshing many spirits and kindling much interest in our work. We trust you have also been yourselves refreshed. You, Miss Sophie Mulvany, will be warmly welcomed back to our Mohammedan work in Calcutta, and you will find that work, we believe, notwithstanding its somewhat chequered course, in a very hopeful state. The Committee will await with deep interest your suggestions about the new openings at Matya Buri and elsewhere, and especially regarding a request which they have received from Mr. Jani Alli, to whom this branch of our missions owes so much, that the complement of our Mohammedan staff in Calcutta should be raised. We shall not fail to ask that you may have grace to see and know what in all these things we ought to do; and that, in the future as well as in the past, God's blessing may rest upon you in the doing of it.

'2. The Bengali work in Calcutta, to which you, Miss Highton, will ere long be returning, has owed much in the past to God's blessing on the care bestowed upon it by your sister and yourself. You will find that this work also has been well kept together in your absence. But more than one important question in connection with it is now waiting for solution. How may we best deal with the remarkable opportunities for work in the villages? Will it be wise to carry on the Bengal? work from one centre or from two?

Where should that centre or those centres be? What shall be our future educational policy in Zenana work?

'On these and kindred questions we shall greatly value the proposals of one who can bring, as you can, experience as well as thought to this consideration. May the Lord give you physical strength and mental and spiritual vigour for the important work now re-committed to your care.

'3. You, Miss Parslee, go back again to the Punjab Village Work, where you have so long strengthened the hands and cheered the heart of the honoured originator of the Mission, Miss Clay; your return, after so short an absence, is sanctioned by our Committee after much hesitation, owing to circumstances wholly exceptional; and we hope that you will be careful so to husband your strength, as that the Committee may not have cause to regret that they have made the concession. cannot but thank God for your work in the past, and for the zeal which prompts your so speedy return.

'They hope that your mastery of the Vernacular, on which they heartily congratulate you, will enable you, without undue physical strain, to render important service in the Punjaub Village Mission; and that many another "earnest seeker after God," like him of whom we have lately read as one of the fruits of the Jandiala Mission, may be brought into the fold

of Christ.

'II. Four of you go forth on "Re-

lief duty."

'(1) Miss Hall, to relieve Miss Pinniger at Bhagulpur; (2) Miss Ellis, to relieve Miss Strælin at Meerut; (3) Miss Warren, to relieve Miss Sharp at St. Catherine's Hospital, Amritsar. The three ladies so relieved will, soon after your arrival, come home on the furlough due to them by our rules on the completion of six full years of service.

'Your Mission also (4) Miss Eard-

ley, at the Alexandra School is one of relief, but its aim will be to set Miss Davidson free to gain a year's experience in the village life from which her pupils are mainly drawn; after which she will again resume her educational

work at the Alexandra.

'The Committee would remind you, who go forth on this special duty of relief, that although there is, of course, much work which a "locum tenens" fresh from home cannot undertake. there are many ways in which you can effectually aid the missionary or missionaries left in charge. Coming, as you do, fresh from the helpful influences which surround English religious life, you may be, and you ought to be, the bearers of spiritual gifts, consecration, humility, self-forgetfulness, readiness for any kind of service, and, above all, loving sympathy, patience, and forbearance, which will be, all unconsciously to yourselves, a real force in the work of the Lord.

'While bending yourselves dili-gently to that study of the Vernacular which must be for the first year or two of her service the main occupation of every true missionary, whether on relief duty or otherwise, you will be ever on the look-out for ways in which you may lighten the burdens, and cheer the hearts, and share in the labours of those whom you go to sup-

port.

'III. The Committee are sending eight of you to reinforce existing stations, as permanent additions to the staff. The arrangements under this

head are as follows :-

'I. You, Miss Hensley, go to fill the vacancy in the Mohammedan work in Calcutta, occasioned by the withdrawal of Miss Clark. They congratulate you on the very interesting character of the work to which you are called, and on your comparative proximity to your cousin, Miss Valpy, who has, during the last three years, been earnestly working in the Bengal Village Mission.

'2. The Committee have a double object in sending you, Miss Mary Smith, to Krishnaghur. You go to take Miss Dawe's place during her approaching furlough, and, on her return, you will remain to bring up the complement of our Krishnaghur Mission to four, of whom two will be detached to take up new work of special interest which has opened before us in the neighbouring towns

of Ranaghat and Santipur.

3. We send you forth, Miss Brook, to Hyderabad, to assist Miss Compton in her much appreciated efforts to mitigate the physical sufferings of the wives and mothers of that part of Sindh, and so to prepare the way for the reception of the Gospel. Your colleague is one whom you already know and love. May your happy intercourse in past days at the Willows be but a foretaste of yet more joyous fellowship in Christ's service at this most interesting station.

'4. You, Miss Rainsford, are sent forth, with our sincerest sympathy and prayers, to the medical work at Cashmere, commenced by Miss Butler in

the spring of the present year.

'5. The Committee designate you, Nurse Newman, to the Punjab and Sindh Mission, leaving your precise station to be determined in consultation with our Corresponding Committee at Amritsar. Your experience at the Buchanan Hospital, Hastings, where you had so fully the confidence of the managing body, will, we trust, contribute largely to the value of your missionary service.

'6. Nurse Penny is not with us today, the opportunity of an escort for her having presented itself in a steamer which sailed a fortnight since. Her destination is Bangalore, where she has gone to reinforce the excellent work of that newly occupied but

rapidly developing station.

7. The Committee have much pleasure in sending you, Miss Collins, as a reinforcement to Trevandrum, the station at which your aunt, Miss Blandford, has so long worked. As a daughter of one who has seen wellnigh a quarter of a century's missionary service, you fitly go forth to one whose twenty-five years in the field has lately closed, and we pray God you may be to her, not only a help, but a comfort

and stay in the work.

'8. You, Miss Johnson, go to strengthen our Fuhkien Mission. To this work six ladies are now designated, and you will be the fifth actually in the field. We thank God that we have been able to comply thus promptly with the request of the Fuhkien Missionary Conference, and extend our work beyond Foochow to the important outstations, Kucheng and Foo-

ningfoo.

'To all of you eight ladies who constitute the Reinforcement Band, the Committee would affectionately say: See to it that in each case there is reinforcement indeed. There is such a thing as stopping a gap with dead wood. Reinforcement in numbers is not always reinforcement of strength. May the Lord grant that each one of you may be indeed "a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work."

'IV. Four of you go forth to commence New Work. You go, not to resume, or to relieve, or to reinforce, but to advance, extend, break new ground, open new centres of woman's work in heathen lands.

'It is with feelings of special thankfulness that the Committee send you, (1) Miss White, to Sukkur. They take up this new station at the special and urgent request of the Sindh Church Missionary Conference. This appeal, urgent as it was, they feared until quite lately they would be obliged to postpone. They turned to God in prayer, and He has made that possible which, but yesterday, seemed beyond our power.

We are not able at this moment to say precisely what arrangements will

be made for a second lady to be associated with you. The Punjab Corresponding Committee are dealing with the matter, and will soon submit to us

their proposals.

We will only now remind you that Sukkur is being occupied by us mainly with a view to the neighbouring heathen town of Shikarpur, where the openings for work among the women are remarkable indeed, and where we do not doubt that God will graciously give us a rich harvest of souls.

(2, 3) You, the Misses Newcombe, go to commence work at Shanghai, just as two years ago your two sisters went forth to take up work in Foochow. An anonymous donor, to whom our Society owes much, has founded this mission by a most generous gift, and the call thus received has been very kindly and cordially welcomed by Archdeacon Moule, from whom you will have, we are confident, every assistance in your work. In Mrs. Hodges, too, the wife of the excellent chaplain at the cathedral, you will find one who knows our mission well, and who, as our Association Secretary for Hants and Dorset, was, in the earlier years of our history, a zealous helper of our work.

'It is not given to many families to have four members in the foreign mission field. Your old home at Blackrock thus becomes an Eden's River, parting into a four-fold stream. May each of the four heads be a true channel of the Water of Life, to

many thirsting souls.

(4) 'At the earnest request of Mr. and Mrs. J. C. Hoare we are sending you, Miss French, to Nengpo. The death of Mrs. Russell and other changes has reduced the staff of female workers in that important centre, and the urgent appeal of our late zealous and faithful missionary at Foochow that we would do something to fill the void could not be disregarded. The invitation was accompanied by a kind proposal which makes it possible for us to send one lady first instead of waiting, as our custom is, till a second should be free

to go to her.

You are sent forth on this solemn service in confidence and prayer. You will be with Mrs. Hoare, prepared, we are sure, to render her, in her important work among the women of her mission, all the help you can. May the blessing of the Lord go with you!

'It is thus our "Mixed Detachment," nineteen strong, is made up.

'The Committee rejoice that six of you are able, in addition to your missionary qualifications, to meet also the physical needs of suffering women of India and China, by a competent knowledge of nursing, midwifery, dispensing, and elementary medicine.

'Of the sixteen going out for the first time, nine have had the privilege of spending some terms at "the Willows," where, until the Society may feel able to make its own provision for the purpose, Mrs. Pennefather kindly permits us to send candidates to be trained with those whom she is preparing for Deaconess' work at home.

'Two others of our party, Miss Ellis and Miss White, are bringing to the field of foreign missions valuable experience already acquired in the very important home work which radiates from the Mildmay Institutions.

'The Committee now address a few concluding words to the whole "Detachment," and in so doing they will follow up the allegory of military

life, and say-

First, Look to your Captain. Discipline is the first condition of military service. The first qualification for a soldier is to know how to obey. Wilfulness is a law of our Old Adam. Obedience is a principle of our New Life. Obedience is the condition of successful work. The true missionary will have ear and eye towards his Captain. Not ear only, but eye also. The ear to receive the commands, the eye to discern the hints, wishes, suggestions of Him who promises, "I will

guide thee with mine Eye." Even as Jonathan said to David, so will the true missionary say to his great Lord and Captain, "Whatsoever thy Soul desireth, I will even do it for Thee."

'Let us bid you think of this. The battle is not yours. Who are the parties in this conflict? Is it the Church of England Zenana Missionary Society against Hinduism or Mohammedanism? Is it this or that zealous missionary against this or that false teacher? Well might we hang our hands if this were so. No, beloved, the conflict is between Christ and Satan, between the Prince of Light and the Power of Darkness, between the Bright and Morning Star and that already fallen Lucifer, who is falling still, ever nearing that bottomless pit where he shall be cast, shut up, and sealed, so that he shall deceive the nations no more. Realise this more and more. You are the tool, He is the workman. You are the clay, He is the potter. You are the sword, He is the "Mighty Man." You are but the arrows or the bow, He is the archer. Your strength lies in an unconditional surrender of yourselves to Him. Understand then what this meaneth: "It is not ye that speak, but the Spirit of your Father which speaketh in you." So your one prayer will be, "What is the Master's will?" "Show Thou me what to do;" "Tell Thou me what to say;" "Teach Thou my hands to war, and my fingers to fight."

'Next, Think of your Comrades. A soldier does not stand alone: he is one of many. A soldier does not say, "I did this, I did that;" it is, "We took this fort, or we fought that foe." He recognises that he is but a unit among many—nay, that even the regiment in which he serves is but a small part of a vast army. It may be never so efficient, but that is not enough. It is a matter of vital moment to him that the regiments by which it is flanked shall be efficient too, or the day will go against him. It must be so in our conflict. We

must beware of exclusiveness in our warfare, which is indeed another form of selfishness. There are two kinds of exclusiveness, both dangerous everywhere, but especially in the foreign field. There is individual exclusiveness, which so fills the missionary's mind and thoughts with his own particular work as to leave him no place for sympathy, even with those who stand by him shoulder to shoulder, fighting in the same regiment as members of the same Society: and there is ecclesiastical exclusiveness which tempts men to disregard or to depreciate the excellent work of (to quote from the Laws and Regulations of the Church Missionary Society) "other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." While we value more and more the blood-bought privileges, Apostolical and Evangelical, of our beloved Church of England, let us be careful to note well the admonition of Paul: "Look not every one on his own things, but every one also on the things of others." The Lord's army is in truth One; and nowhere more than in the foreign mission field do Christian workers need to realise that "Communion of Saints" which is the definition given in the Apostles' Creed of that important article of faith, "The Holy Catholic Church."

'Lastly, Be clear as to the Plan of Battle. At what do we aim? Do we expect to maintain Christianity in India by a constant flow of English missionaries? No such thing. Our aim is to propagate Christianity, not to promulgate it only. It is for this you are sent forth. It is for this we lay so

much stress on your thoroughly mastering the Vernacular. It is for this we exhort you to that love for the people to whom you go, that considerate sympathy towards them, which will put you and keep you "in touch" with the native mind, thought, and soul. It is that you may draw them out on the side of our Lord Jesus Christ. This is to educate, indeed, precious Indian or Chinese souls who, set on fire themselves by the love of Christ, may hand on to their fellow-countrywomen the lamp of His Word and the light of His Truth. This is our "Plan of the Campaign." The sooner the women converts of the East will render our work unnecessary by doing it themselves, the better we shall be pleased. We can never do it as efficiently and as quickly as it might be done by God's enabling Spirit through their means.

'To this end we exhort you to direct your efforts and your prayers that in God's own good time, and in His own loving way, and, if it may be so, in measure by our means, individual life first, then home life, then Church life, and then national life, in these lands of the East, may come under the blessed regenerating influence, direct and indirect, of the Gospel of our Lord Jesus Christ.

'Farewell, beloved in the Lord, may your journey be safe, bright, happy, useful! May your friends at home be kept in peace, and blessed in the sacrifice they make in giving you up; and when our Lord, who cometh quickly, shall appear, may His record of each one amongst you be, "She hath done what she could."

The Rev. E. A. Stuart commended the outgoing band to God in prayer, and the Rev. H. E. Fox, Vicar of St. Nicholas', Durham, gave the following valedictory address:—

'DEAR SISTERS IN THE LORD,—You especially who have received the call of God to go forth as missionaries to the heathen, if I can read your feelings by those which filled my own heart a

year ago, when I stood in a similar position, about to start for mission work abroad, though not for so long a time as you, I believe that you have a sense of responsibility almost overwhelming.

Nothing that I can say will increase that consciousness of responsibility. It is no new feeling; probably, ever since you were led to the decision to devote your lives to this service deeper and deeper has grown the sense of the immensity—the solemnity of what you have undertaken; and those of you who have been longest engaged in this work feel, perhaps, the deepest awe regarding what lies before you. My words to all shall therefore be words

of encouragement.

'Let me remind you of the command of God to Joshua when he was on the eve of a great enterprise (Josh. i.), "Be strong, and of a good courage." He stood on what might be called the watershed of his life. Moses was dead, the men who came out of Egypt with him, with one exception, had passed away; Joshua was alone, and he must lead the people of Israel into the Promised Land. No one knew as he did what a difficult people they were to deal with. Egypt and the wilderness lay all behind, and now the river Jordan and Canaan before. You can, to some extent, appreciate his sense of overwhelming responsibility, whilst no one in all that multitude could fully sympathise with him. At that moment of need did God come to him with words of encouragement and the assurance of His presence. Not once only, but three times over, did the Triune Jehovah bid him be strong and of a good courage. Three is a sacred and mystical number, as you will find if you study it in your Bibles, and God gave three reasons why Joshua should be strong and of a good courage.

'First (ver. 6)—"For unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them." Joshua was to be simply the means of carrying out the Divine purpose. The covenant had been made with Abraham that the land of Canaan should belong to his seed. Joshua might say with confidence, "I am going to bring the children of Abraham into the land

which is already their own." From the oldest patriarch down to the youngest child every human being in that company had a part in the possession by covenant right. What a thought to cheer Joshua in the face of his difficulties! And God has made a covenant with His Son, "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." You go out for Him that they also may enjoy their inheritance. Look on each man, woman, and child whom you meet in the heathen lands as one for whom there is a boundless possibility of grace.

'I believe that on arriving in India your first feeling will be intense sympathy towards the people. There is such a clinging affectionateness, such a dependent gentleness, such a fascination about Oriental courtesy, especially amongst the women and children. that you cannot fail to be attracted by them. But after a little time the temptation will come upon you-do not think it imaginary-to feel disappointed and impatient with them. When their faults become apparent, and you discover, perhaps, that your confidence has been misplaced, or that their indolent and wayward temper gives you trouble, you will be tempted to feel fretted, and allow your first interest to wane. Do not look upon the people with whom you have to do as objects for sentiment—this feeling will soon wear out-but regard them as precious souls, bought with a price, for whom God has provided an inheritance incorruptible, and the thought will be a source of strength and patience.

'The second reason which God gave to Joshua for being strong and courageous was (ver. 7), "That thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." And so we say to you. In the Instructions which have been read you have heard of the

duty of obedience. What more can I add to those wise words of counsel? But your conduct and life are not to be merely regulated even by the instructions of the Committee-necessary as they are-not by preconceived ideas of your own of what a missionary's life should be, but by the Divine commandments of the Lord Himself. You who go to India will find yourselves surrounded by a company of English people who are often not bound by the same religious influences as in their own country. How important it will be that you should look well to yourselves, and jealously keep the commandments of the Lord. A slip, a flaw, an inconsistent act will be marked, and will act and react, overspreading a wide surface. Do not be carried away by enthusiasm, emotions, nor even by the counsels of friendsall are good in their place, -but for the regulation of your life seek counsel direct from God, and follow closely His law and testimony. When thrown into society, you may have to encounter temptations to which you have been quite unaccustomed. If you are to prosper, turn not from the Word of God to the right hand or to the left. Remember your Master's test of discipleship—"If ye love Me, keep My commandments."

'The third reason why Joshua was to be strong and of a good courage (ver. 9) was, "For the Lord thy God is with thee whithersoever thou goest." This is a most precious promise, yet one of the most common in the Bible. You will find hardly one of God's saints to whom this promise was not given. How often in the face of difficulties our hearts would fail us if we could not look up and say, "Thou, Lord, art with me." Be strong and of a good courage, for you, of all people, have a right to claim this promise. It was when our Lord had said, "Go ye, therefore, and teach all nations," that He added, "and, lo, I am with you alway." Cherish this promise as the secret of success. Be jealous of the

shadow of a shade that comes between you and your Master's face. This is the way to keep from flagging and growing weary. Realise that the Master is with you. You have not to bring Him down from heaven, He is already close at hand. Live in the power of

His presence.

'Yet one thing more. Again Joshua received the same words of encouragement (ver. 18), not this time from God, but from the officers of the people. The echo of God's command to Joshua came from his fellow-soldiers, and this was just what Joshua wanted if anything was still required to prepare him to go forward where God would send him. And now to you comes the echo of this command. I will not speak for myself, let me assure you of the sympathy of the Committee of this Society. Let me say in their name, "Be strong, and of a good courage." You have the prayers of those whom you are leaving behind; however faryou may go, you are united to them by links which shall never be severed. During the late winter mission it was the experience of all our mission band that we never before so fully realised the power of prayer. We seemed to be wafted forth on the wings of prayer, and we met with blessings which, I am ashamed to say, were unexpected. These blessings we confidently attributed under God to the Church at home systematically and specifically praying for us. The duty of definite prayer for missionaries has been already mentioned, let me press it home on all present. None will value it more, and you will find a rich reflex benefit to your own souls. I can testify to the advantage of using the C.M.S. cycle of prayer. Pray definitely not only in private, but in your family prayers, and in various gatherings for prayer. Pray so as to give reality, and to give effect to the word of exhortation offered to those to whom we are now bidding farewell; say to them indeed, "Be strong, and of a good courage, for the Lord thy God is with thee whithersoever thou goest."

After singing a second hymn, prayer was offered by the Rev. Alfred Robinson (Rector of Whitechapel), and the Right Rev. the Bishop of Waiapu pronounced the Benediction. At the service which followed in St. Jude's Church, a company of 213 met at the Table of the Lord.

The sailing arrangements are as follows:—
By S.S. Clan Matheson, Oct. 6. Misses Ellis, Hall, Hensley, Mary Smith.

" Locksley Hall, " 10. Misses Brook, Eardley, Newman, Parslee, Rainsford, Warren, White.

" Glen Fruen, " 20. Misses French, Johnson, M. and B. New-combe.

" Clan Grant, " 20. Miss S. Mulvany, Miss Collins. Miss Penny sailed on September 19th for Bangalore.

Christian Ebidence among the Churas.

'For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.'—I PET. II. 15.



VOL. VIII.

ISSIONARIES are often accused of highly tinting their reports, and making everything appear *couleur de rose*. Let others than missionaries therefore testify.

EXTERNAL EVIDENCE.

It happened but last week, that the police officers, going their rounds of the villages to write up offenders, past and present, came upon Ghoga, where all the *Churas* have become Christians.

It being the Government rule that all who have ever been imprisoned, or convicted of misdemeanour, should, each year, for several years, be summoned, and, if security be not offered, imprisoned for a certain time, to ensure good conduct in the future, four men from the above-mentioned village were called up.

The Lambardar (a Mussulman) was cross-examined as to their conduct throughout the year. Considering the cruel treatment which our people have met at the hands of their masters, we might have expected him to be ready enough to give false witness, and accuse them of many misdoings. On the contrary, however, he gave such a good report that the Thanadar refused to believe the accusation. He declared publicly in court that since the Churas had become Christians they had worked lawfully to earn their own bread, and there had been no thieving! This is saying a great deal; for it should be remembered that thefts are almost exclusively com-

mitted by this caste, though, no doubt, sometimes at the instigation of their betters.

Such a good account of these hated Christians caused the *Thanadar* to fly into a rage, and, catching the poor witness by the beard, he gave him a good slap in the face, adding, 'Tell me something *against* them.' This he refused to do, saying, 'All I have said is true, and I can say no more.'

Does it not seem as if the renewed lives had told powerfully upon his own conscience, that he should be willing to bear public shame rather than falsely accuse his inferiors, which he might so easily have done? This testimony was at last accepted, as it could not be controverted, and although they were all kept waiting about unnecessarily for five days, they were finally dismissed—security being taken for one only, the other three being let off entirely.

In 'Were,' twelve months ago, the Mussulman Zemindars were so enraged at the Churas becoming Christians that they turned them off work, and refused to give them their due for the past year's labour. Shortly after they were obliged to recall them, and this year, at harvest-time, they received their full wage in corn.

And why? The masters have proved during the year that Christianity has made them better servants, and more faithful and peaceful neighbours than they ever were before.

One more instance. In Dhariwal, recently, the Sikh *Lambardar* said, in relation to this caste, to Padri Sadiq, 'By all means make these people Christians, for since they have begun to learn your doctrine they have left off thieving, and live honest, industrious lives.'

INTERNAL EVIDENCE.

A poor 'grasscut' sits minding his horse outside a village, when a Mussulman faqir comes up to him, and the following conversation ensues:—

- 'Who are you?' questions the faqir, meaning, of course, 'Of what caste are you?'
 - 'A Christian.'
 - 'But what were you before?'
 - 'A Chura.'
- 'Oh! so you became a Christian in order to earn your living more easily?'
- 'Well, Faqir Ji, the body must live you know, and I don't deny that I get my living; but I did not become a Christian for that,'
 - 'What for, then?'

- 'To get salvation.'
- 'But why not stay in your own religion? Your Balmik does very well for Churas! Could not he give you salvation?'
 - 'No.'
 - 'How do you prove that?'
- 'Well, you are poor, and so am I. Suppose we are both debtors, and I come to you and ask you to pay my debt for me, could you do it?'
 - 'No.'
- 'Balmik was a sinner, and he could not save a sinner. I wanted some one to save me, and Christ cleanses the sinner from his sins by His own blood. So I came to Him. He was a spotless Sacrifice.'
 - 'Do you mean to say you have been cleansed?'
 - 'Yes, I do.'

'If what you say is true, let us prove it. Get some oil, set it on fire,

and put your hand in it; if it does not burn, I shall believe.'

'When the Lord Jesus was on earth, Satan came and set Him on a pinnacle of the temple, and told Him to prove Himself the Son of God by throwing Himself down, as God had promised nothing should hurt Him. Christ answered, "Thou shalt not tempt the Lord thy God." It would be tempting God for me to do what you say.'

The faqir, finding himself beaten, broke out with 'It is all a lie. You

are the child of Satan yourself. What do you know?'

'The child of Satan is known by his works: how can you tell what my life is?'

'You must be a child of Satan if you are not a Mussulman!'

Having thus settled the matter satisfactorily to his own conscience, and the time having arrived to eat his food, he arose to go, bidding the 'Child of Satan' to come and share his frugal meal, which the Chura most gratefully accepted.

C. Hanbury.

AJNALA, May 30th, 1888.

Dawn in the East.

'The day is Thine, the night also is Thine: Thou hast prepared the light and the sun.'-Ps. LXXIV. 16.

SOUTH INDIA, CHINA, AND JAPAN MISSIONS.

HE round of Missionaries' annual reports from all our stations is completed in our November number, when we arrive at China and Japan. Many different pens have written this one page of the history of Christ's kingdom, and told how day and night, sorrow and

gladness, have succeeded each other, and through all have followed blessing and progress, which we ascribe to God alone.

PALAMCOTTAH.

When our last reports appeared from this station, Miss Gehrich was on her way to India, returning, after seven years of absence, to old fields of missionary labour. Miss Hodge and Miss Blyth, who make up the staff of three missionaries at this station, also describe their interesting work.

MISS GEHRICH'S REPORT.

'With a deep feeling of gratitude for God's great mercy and goodness, I begin my first Report since my return to India. May He use the health and strength that He has restored as He sees best!

On my arrival here last November I found a warm welcome from European and native friends, but at the same time there were the empty places left by dear friends of former years,

who will never be forgotten.

'The Zenana work in Tinnevelly has certainly grown very much during the last seven years. When I left, we had, I think, fourteen Bible-women, and now thirty work in connection with the C.E.Z.M.S. in the different towns and villages of the district; and there are many more open doors which we might enter, and hope to enter, as soon as we can find suitable native assistants.

'It was very pleasant to meet some of my former pupils again, and to remember past times. One special friend, a few days after my arrival, came all the way from Tinnevelly to welcome me. Her daughter, whom I used to know as a little school-girl, is now a very attractive young woman, but being yet unmarried, she is not allowed to leave her house at all.

'So I went to see her on my first visit to the town of Tinnevelly. In the case of this family, as in so many others, want of courage to face the opposition and persecution of friends

and relatives seems to prevent them openly confessing their faith in the Saviour.

'Some pupils, who were specially dear to me, have died, and others have married and gone away. One, I hear, died peacefully and happily, firmly believing and trusting in Jesus. Another, a Rajpoot girl, who had been a widow from early childhood, and who was almost as dear to me as a sister, died when on a visit to friends at some distance, after a few days' illness. From what I knew of her, I cannot but hope and trust that she has found peace and rest in the Saviour.

'Since my return, I have heard the question raised by a visitor from England, whether all that has been said and written about the sufferings of widows in India be true, or more or less exaggerated. In a great Empire like India, inhabited by many different races, the customs in different parts must of course be very different; and what may be true of one part may not hold good of another. Moreover, the different castes have different customs. I can only attempt to speak of what I have observed myself in this part of India.

'Widows who have sons and private property are, to a certain extent, independent and respected; but even they are by no means exempt from the treatment that everywhere seems the widow's por-

tion. When poor, they are, without doubt, the recognised household drudges. The superstition that the presence of a widow on any festive occasion brings ill-luck, is so deeply rooted in the minds of the people, that, even among native Christians, a widowed mother will scarcely ever be persuaded to be present in church at

her daughter's marriage.

'Soon after my arrival in Palamcottah. I went to see Parppammal in Tinnevelly, one of dear Mrs. Lewis's favourite pupils. As her father was a liberalminded man, she had been well educated, and her husband, who was evidently very fond of her, took great pleasure in her acquirements. bought a piano for her, anxious that she should learn music; and I have seen him stand behind her chair in a well furnished upstairs room, listening to her while she was reading a chapter in the New Testament. She was always remarkably prettily dressed, and covered with valuable jewels. When I inquired after her, I was told that her husband died about three years

'Oncalling to see her, I found her with some other women belonging to the family, sitting on the floor in a room entirely destitute of furniture. She looked very sweet, but all her jewels had been taken away, and she was wearing the simple white widow's cloth. She has had to give up books, needlework, etc., entirely. "How can she read, when her husband is dead?" was the reply when I asked about her reading. But she looked with interest at an album with Tamil Scripture Texts, which Miss Platten kindly sent me, and read

the verses to me.

'At a house where a young girl was reading to me, I noticed at the back of the room an opening covered by a curtain. Presently one corner of the curtain was lifted, and a pair of beautiful large, dark eyes peeped out. It was our pupil's elder sister. Her husband had been killed in the fire that destroyed so many lives in Tinnevelly about two

years ago. As she belongs to a particular, strict division of the Vellalar caste, her head had been shaven lately, and she is doomed to spend several years, at least, in a little room, shut off even from her own family. She used to read, but that was quite out of the question now. However, she listened to what was going on, being evidently interested, and she even answered several questions instead of her sister.

'In another house I found a young widow, who has begun to learn with the Bible-woman, and seems determined to go on, in spite of the opposition and the abuse of her relatives.

"Why should a widow learn, as her learning and acquirements do not honour her husband any longer?" they ask. "As he is gone, she ought not to find pleasure in anything—she ought not to try to improve herself in any way."

'I was much struck with the interest this widow seemed to take in the Scripture lesson; and although she was not supposed to learn the Catechism, she knew the answers quite as well, if not better, than the other girls.

'We have had a decided opposition against religious teaching to contend with in several quarters. Last February, Hindu preachers came down from Madras, and began to preach in streets, bazaars, and temples most vigorously against the Christian religion; they also distributed tracts, pamphlets, etc. One of their chief points of attack was female education, that is to say, Christian education. A number of men were persuaded to sign an agreement that they would henceforth neither send their daughters to a Mission School, nor allow their wives and sisters to be taught at home by Christian women. Several of our pupils in Tinnevelly have been obliged, to their own grief, to give up learning for the present. But the centre of this opposition, as far as our work is concerned, has been in Tachanalloor, where the Girls' School-one of Miss Askwith's Schools

—has suffered so much that we were obliged to close it for a time. We are making an attempt now to reopen it.

'The work is being carried on quietly, and we hope that the storm will soon blow over. Even in Tachanalloor there were some influential men who declined to sign the abovementioned agreement; and there is decidedly an ever-increasing desire on the part of the women to learn. The other Schools which Miss Askwith has left under our care are going on satisfactorily. Pupils, masters, and mistresses are looking forward to welcoming her back.

'The attendance at the Sunday School is very good. It is held on Sunday afternoons in the Usborne Memorial School, and the young mistresses and elder pupils from the Sarah Tucker Institution take it in turns to teach the ten different classes. Last Sunday we had 133 little girls, a large proportion heathen pupils of the different branch schools in the Fort. There is also a large class of small boys, who insist on accompanying their sisters to school.

'I must mention a plan which has been very much in our thoughts lately. We feel that we ought to be able to offer at least a temporary home and refuge to converts. As circumstances make it impossible for us to have a home of that kind in our compound, and as there are no mission buildings at our disposal, we think it would be best to build a suitable native house in the Christian quarter of Palamcottah. The cost will not be very great; buying the land and building the house will amount to £50 or £60. We know that we must not ask our Committee for any special grant just now, but we feel sure that the Lord will give us, through His servants, all we need.

'Miss Hodge mentioned in her report last year the conversion and baptism of Devakirubai, a widow from Ambasamudram. From September till last January she stayed in Palamcottah to be further taught and trained for future work. But we had to send

her back to Ambasamudram, as there was no proper place here for her to live in, and for the present she is living in a small house near the other Christians in her old home. Mutthai, the Bible-woman, who was the first to influence her, is teaching her now, and she is evidently growing in grace and knowledge. Even now she is beginning to tell others of the love of Christ.

"Must I not tell as far as I know," she said, when relating how a man tried to stop her talking about Christ to some women. She is very humbleminded, and her face lights up with pleasure when she is able to do a little service of love to any one. Her only son, a lad of about seventeen, has not only left her, but will not speak to her. However, she does not tire of praying for him. When she heard the story of St. Augustine, and how his mother prayed for him for years and years, she was greatly comforted. As soon as we have a place ready for her here, we hope to have her back with us, so that she may be taught sufficiently to be able to earn her own livelihood.

'One dear young widow has been constantly in our thoughts the last few months. She was taught, as a child, in one of Mr. Lash's Schools, and ever since it has been her desire to become a Christian. She lost first her father, and her husband died when she was only thirteen, now ten years ago. A few years later her mother died, and she and her only brother lived with an old grandmother, who died last year. Some time ago she gave up her heathen name, Latchmi, as it is the name of a goddess, and took the name of Annammal. Lately she has been visited by our Bible-woman, Guanavadivu, who is working where she lives, about twentyone miles from here. Last March Miss Blyth and Miss Hodge saw her, and heard that she very soon hoped to be baptized. But she was most anxious that her brother, who is a few years younger than herself, should come with her. A few weeks later the brother and sister came to us under the care of an old Christian woman, the mother of Annammal's former schoolmistress, and accompanied by a Mohammedan woman. Through the kindness of a native Christian gentleman, we found a house, where they stayed

for about a week.

'Annammal was examined in our presence by the native clergyman, and was found quite ready for baptism as far as knowledge went. Her brother, who knew very little, but was willing to learn, was put under Christian instruction at once. One of Mr. Walker's catechists undertook to teach him for a time. We would have liked Annammal to remain here and to be baptized as soon as possible, but she was anxious to return home for a short time, to settle her affairs, pay some debts, etc. After her return to her own house she was threatened and persecuted by her people, and is still being closely watched. Miss Hodge saw her the other day for a few minutes in the dark. Annammal was evidently afraid of being seen with her. She remains firm, however, from all we hear, in her determination to come back to us. It will be difficult for her to get away now, and we fear that her Mohammedan friend, who is evidently afraid of being separated from her, and who has no desire herself to become a Christian, increases her difficulties as much as

she possibly can.

'We can only pray for her, that God may strengthen her faith and make her way plain. In the meantime the brother, who came at first out of love to his sister, remained here and went on steadily learning. Some time ago he was admitted in the Boys' Boarding School, where his conduct has been most satisfactory. He is very anxious now to be baptized as soon as possible, and is determined not to return to his own home before he is baptized. May we ask all our friends at home to unite with us in earnest prayer for brother and sister, that it may be given unto them to make a good confession of their faith, and after that to glorify their Lord and Saviour by a holy and consistent life?

'E. GEHRICH.'

MISS HODGE'S REPORT.

'Since writing last year, Miss Gehrich has joined us, so we are once more a party of three. I trust this threefold cord may not be quickly broken.

'Miss Blyth and I have been together, visiting the district, where there are ten Bible-women. These workers can be visited on three different tours. They do not seem many, but as we now have the tents Mrs. Kearns used to use, we hope to be able to increase the number. There are also eight Bible-women in and around Palamcottah, whose work I visit. Several Bible-women have improved; there is more thoroughness in their work. The change is particularly marked in the worker in Sattangulam, a place which came under the influence of the Special Mission. This woman has some very nice pupils. Three are over forty years of age, and

all need spectacles, but only one is the happy possessor of a pair. It is astonishing to see how they persevere—at times a little discouraged, but still plodding on. One has a brother who became a Christian years ago, and was therefore entirely cast off by his heathen relatives. The prayers he must have offered on behalf of his sister are likely to be answered now.

'In Vellur, the Bible-woman's steady and prayerful efforts have always given satisfaction, and now, after two years' labour, God has given her the joy of seeing one soul converted to Him. This is an unmarried girl of about sixteen, slowin learning to read, but not so about taking in and appropriating to herself the love of Christ. At one time she was much persecuted by her brother, who repeated remarks that she made about the idol they worship, which

were not considered respectful. The father was very angry, and forbade her learning. When the Bible - woman came next morning she was greeted by a tearful face, and the words, "My father says you cannot come to the house any more: what can I do?"

"Pray," was the reply. The advice was carried out, and two mornings after, the man's anger being somewhat appeased, the teacher was allowed to return and carry on her work as usual. This young girl has told her brother about the love of Christ, so that he is quite won over to her way of thinking. Last time I was at the house he was looking at some sacred pictures, and gave such good answers to questions about them.

'On that occasion his sister, when asked, "Are your sins washed away?" replied "Yes"; and to the question, "How do you know?" she answered, "Because of the joy in my heart." It was pointed out to her not to trust to that. It was very touching to hear her say sadly, "These things are hidden from my parents' eyes." She firmly believes that as God, in answer to prayer, has changed her brother's heart, he will also change her father's and mother's. She asks that it may be before she is married, so that she need not have a heathen husband. Christ is so real to her that she says it is just as if she could see Him. Every morning, before lessons are begun, a blessing is asked. She has had many answers to prayer; for she takes everything to God. Pray for her and her parents, that they may all be led to come out on the Lord's side.

'Another pupil, a married woman in the same village, is most intelligent, and believes the truth. She learns Psalms by heart, and every Friday, when the Bible-woman goes to other houses to tell the Gospel to those who have not heard it before, she takes a book that she has called the "Angel's message" (a short, simple account of our Lord's life) and reads it to her neighbours. Quite near this

village is a town called Striveigundam, where a married woman, taught by our Bible-woman, very much wanted to leave her husband, and be baptized with her little son. It was urged on her to try and win her husband too, so that they might all come together. She is doing so; often now the man wends his way to the Bible-woman's house, to have talks with her husband about Christianity.

'At Ambassamuttiram a widow and her daughter, independent and well-to-do, are among the Bible-woman's learners. They are trembling believers, and are thinking about coming out. The Bible-woman is longing for a visit from our two itinerating workers, thinking that they may be used in rousing them to take some

decided step.

'Daver Kerupei (see India's Women, vol. vii. p. 306) is now in this place, being taught by Matthai. Not far from Ambassamuttiram is Kallideik-kurichi. The Bible-woman there, in addition to her work among the heathen, has done much in stirring up the women of the Christian congregation. Five grown-up women are learning to read. It is a great pleasure to see their bright faces, and the eager way in which they drink in anything that is told them from God's Word.

'There are signs of life in some pupils near Palamcottah. Thangam, once a learner of Mrs. Lewis, is a believer, who finds comfort in prayer, and loves reading her New Testament. Many a page is stained by tears shed, as she expresses it, "while I hear Christ speaking to me." Her husband is not kind to her, and dislikes to see her reading. She cannot confess Christ by baptism on his account. She has asked us to pray that God will change his stony heart.

'A young girl, who was first taught in one of Mr. Harcourt's schools, now learns most eagerly. She can say several long chapters from the Bible by heart, and very much longs to be able to repeat the whole Testament. A small book of simple prayers was given her, and, morning and evening, father, mother, and daughter shut the door of their little house, kneel down together, and use these prayers, the little maid, who is their only child, acting the part of chaplain. Every year she sends her little offering of one or two annas to the annual collection at the Christian Church made on behalf of widows.

'In Tinnevelly Ellen has an old widow listener, who has not been indifferent to what she hears. The other day she cried on hearing the 27th chapter of St. Matthew's gospel

read.

"Did God suffer that?" she asked.

'After being reminded that our Lord pardoned the thief on the cross, she said—

"God has forgiven the thief. The hairs of my head could be numbered,

but not my sins."

'When reminded that it was for those who had sinned that the Saviour died, she replied, "I believe in Him."

'Charlotte has some nice pupils.
One, after reading about Abraham
and the promised land, asked if it was
still to be seen, and whether people
could go to it.

"I wish I could go," she said. "I should then see where Abraham, Isaac, and Sarah are buried, and where Jesus went about doing good."

'Another pupil, with her father and mother, is preparing for baptism. They attend the little Christian Church near. 'Rose Annamai, who was Miss Askwith's Bible-woman, has a learner who, with her husband, has been on the point of coming out very often lately. How we long to drag them out, but dare not! The expulsive force must come from within. The husband has been ill twice, and has each time made up his mind to come out when better. He has got better, but not carried out his determination.

'The working meeting for Christian women is still going on. Some of the workers gained a fresh impetus last week, and took work home after hearing Mrs. Satthianadhan speak at Mrs. Kember's about the success of her working meeting in Madras.

'Our honorary Brahmin Christian widow is as full of zeal as ever. In July 1887, she actually went with Miss Ling to Ootacamund, a long journey for a woman of her age. She has made several tours to distant villages, and each time comes back full of what she has been able to say by the Spirit's help.

'At Christmas-time the cholera brought sorrow and trial of faith to our Bible-women. One was taken ill, and another had three children down with it. The eldest boy died. He said, while passing away, 'Mother, do not cry, I am going to Jesus.' A third had her son ill for some time,

but he is better now.

'It was a great enjoyment to have Mr. Karney and Mr. Baring Gould here for the special mission.

'MARY E. HODGE.

'PALAMCOTTAH, Aug. 1st, 1888.'

MISS BLYTH'S REPORT.

'Looking back, the past year seems like a gleam of sunshine. Not that there have been no clouds: every worker at home or abroad must have trials to prove faith and patience.

'Since passing my first examination I have had two Bible-women's work to overlook, and have been with Miss

Hodge into the villages where we have workers.

'At The Fort, Palamcottah, we have a Bible-woman and three other teachers, There are three pupils of special interest here. A mother and daughter, both widows, have apparently learnt to love Christ. The mother came to a class for

Christian women on Sundays, several times when the Missioners were here for the C.M.S. Winter Mission and kindly conducted it. She was much struck with the story of Lydia, and says she is like her, for the Lord has "opened her heart." I think the "fear of man" is hindering her from baptism now, but the daughter, with much less knowledge, remains quite firm.

'The third pupil is a young married woman. On my last visit we began with singing a lyric, for she has her own lyric book. Then she sat down and read very fluently from St. Luke's Gospel. Afterwards, in talking to her about the wedding of the King's Son, and his guests, I asked-

"God has called you, has He

"Yes." was the bright answer, with a soft light in her face.

"And you have come?"

"Yes,"

'Often the pupils might answer to please the teacher, but the response in a face must come from the light within. She sent word by the Biblewoman to ask our prayers for her husband, and I am told he will listen to Christian teaching.

'In last year's report, Miss Hodge mentioned another pupil who wished to be baptized. She has gone away on account of her husband's employment,

and at present is lost sight of.

'The Fort Bible-woman also has another street a little distance away, and I visit with her alternately in the two parts. There is nothing very exciting or romantic about the work. but the gentle-faced girls and women draw out one's love to them and save it from being at all prosaic. Perhaps one of the most exciting events is seeing the pony, which has been loosed from the carriage while waiting, suddenly take to its legs and gallophome, without the least considering that its mistress is not equally regardless of the sun.

'In Vannarapertie there are some

very bright little Brahmin children. just as full of fun as any in England. One former pupil has just come home as a widow. At present she has not to take off her jewels, shave her head, or change her coloured cloth for a white one; when she is older that will come, and then she will realise it more. So far only the tarlie has been removed, that is, the pendant to a necklace showing marriage.

'Another little pupil of eleven has been married a year. She is generally almost covered with yellow powder, which is put on thinking it makes the skin look fair; but it is rather ruinous to books and work. This little woman's eyes are off her book at any attraction. The last visit, though her mother tried to prompt her as well as the Biblewoman, she could not get on, and we left her, I fear, with a very bad opinion of those who, against her

will, tried to make her learn.

'There are three distant places on the borders of Travancore where we go twice a year. All around the scenery is most lovely. In August and in February we visited them from Courtallam. Pulliaree, the furthest from Courtallam, Miss Hodge mentioned in last year's report as a place where several families were being prepared for baptism (India's Women, vol. vii., 307). These are not among the pupils, but in the low-caste village where the Bible-woman lives. She has done what she could to help them to learn before and after her hours with her own pupils. So when in August twelve-men, women, and children-were baptized, we felt we had some little share in the joy. In February we were very pleased with the brighter, tidier appearance of the new Christians. Some had prospered in worldly goods, while one woman, forsaken of her husband for her religion, was bravely witnessing for Christ, and drawing others to follow Him. Among the pupils there are two widows whose eagerness and delight in learning are quite remark-

'A little school in this village, started by Miss Macdonald, and handed over to Mr. Harcourt, C. M. S., by her, has again been given over to us by Mr. Harcourt. It necessitated his going to this village when he had no other call in that direction, and he had no funds; neither have we! but we hope some kind friends will send us the needful. The schoolmaster is husband of the Bible-woman, and also honorary catechist. There are between twenty and thirty little heathen girls in the school. I cannot say that we were satisfied with the teaching. The master needs a young helper, and if money comes this will effect an improvement. There is always a charm about the children; they are generally so bright and eager.

'Shencottah lies a little nearer Courtallam than Pulliaree. Here are three families where husbands and wives read the Bible and pray, but fear losing caste, and bearing the shame of baptism. In the night the husbands have been to the little Church for prayer. In one of these houses the wife gave us some coffee, which evidently had been cooked in a vessel previously holding curry, it was so very hot and flavoury; however, being tired, we found it some-

what stimulating!

'In Tuchasy, a great heathen town, one pupil's husband has become a Christian. But the wife, though living with him, seems to have no desire to follow him in his religion. In one

house a little orphan child seemed restless except when in our pupil's arms (a nice young girl with a better knowledge of the truth than many an English Sunday-school girl). On inquiring, we found it was the child of this girl's cousin, now dead, a former pupil, who had gone to a neighbouring village after her marriage. We were told her talk was all "Bible-talk"; how far she had really grasped the truth we do not know. Soon after her death her husband died, having taken poison through grief.

'We have a little Bible-reading in every village, if possible, where there are Christian women. Hitherto I have taken them when I could get an interpreter. In Tuchasy we waited a long time for the interpreter. When he at last arrived he was not a good one, and required some assisting and correcting, but the little company was so attentive. Our subject was Ruth; and among the listeners was one like Ruth. a widow, and her husband had returned from Christianity to heathenism on marrying her, a heathen girl. On his death she came to his Christian mother, and is now preparing for baptism.

'The end of last year (Nov. 29th) Miss Gehrich arrived here, and was warmly welcomed by those Biblewomen who had previously known her, One remained here ready to put on the garland of flowers which accompanies all festivities, whilst all the rest went to the station to meet her.

'C. BLYTH.'

NORTH TINNEVELLY.

SACHEAPURAM.

The changes which have taken place at this station are told by Miss Rose. One of them we cannot pass over without special notice. Our senior missionary, Mrs. Kearns, has been obliged, on account of matters connected with her family, to resign her post. In her we lose a worker who has had many valuable years of missionary experience.

Miss Rose, who was associated with her, has taken charge of the Sarah Tucker Institution during Miss Askwith's absence on furlough.

MISS ROSE'S REPORT.

'Many changes have taken place since last July. First came our transfer to Palamcottah, the house at Sacheapuram being required for Mr. Finnimore, who had been appointed to the charge of the North Tinnevelly District. Palamcottah was not further from our villages, in one respect, as the railway took us so quickly to Satur.

'In August we were sent to take temporary charge of the large C. M. S. Girls' School at Mengnanapuram. Mrs. and Miss Thomas were leaving, and a lady was wanted to manage the Mengnanapuram is an old C. M. S. Station, founded by the late Rev. J. Thomas. Since his death Mrs. and Miss Thomas have kept up the school. The place is in the very heart of the *Terai*=Desert of sand, where nothing seems to flourish except the Palmyra and thorn trees. Mengnanapuram is only 5 or 7 miles from the S. P. G. Station, Nazareth, but having to go across the sand it seems very much longer. The bullocks go at a snail's pace, for it is hard work, and every now and then, come to a stand-still to recover breath! It is wonderful that they do not lie down and refuse to move.

'The country is very dreary-looking—nothing but rows and rows of Palmyra trees as far as the eye can see—with the red sand all round. Mengnanapuram stands out like an oasis. There is a magnificent church here, built by Mr. Thomas, which is said to hold about two thousand people.

'There were about seventy girls on the rolls—bright, intelligent-looking children—and very well behaved. I made no changes in the curriculum, and kept on the classes just as they had been arranged. The late workers were much missed—every one had some story to relate of the thoughtful, motherly care of Mrs. Thomas, and of Miss Thomas's love for the people.

'To help the poor women and widows, Miss Thomas had established an embroidery class, and of this I now have the charge. It is really marvellous how neatly and cleanly the women work. The embroidery is in great demand. I receive orders from ladies all over India, and have even executed an order for a lady in England. I sent some of the work to the Glasgow Exhibition. I wonder if any one who reads this report noticed it!

'In November, Mrs. Kearns and I returned to Palamcottah, and were making preparations to go out into the district when cholera broke out. I managed to visit Virroodupatti and Satur before the disease became very bad. We ourselves were mercifully preserved, but three of our servants were attacked, and two of them died.

'One of these two was a gardener who had followed us from Mengnanapuram. He was in very straitened circumstances, and hearing we required a servant came to us. His seizure was very sudden. He had been sent down to the Tinnevelly Railway Station in the morning, and returned about noon, and shortly after was reported to be ill. We did all we could for him, and finally sent him to the hospital, but he died at 10 P.M. the same evening.

'On the 4th of January we had all our agents in for our Annual Meeting. As cholera was still bad, and up to that time North Tinnevelly was free of the disease, we left them to choose whether they would come, and were pleased to find that they all presented themselves. On the 4th, when we were having our meeting, Mr. Karney came to see us, and we were able to

introduce all our workers. He had not much time to spare, but gave them a short address, and some very good advice.

'The time of the special services held in the Tamil Church was one of great awakening for us all, and I am sure many were quickened by the fervent addresses. So many reports have been given—and far better than any I could give—of the "week," that it is needless for me to say more. Many of the addresses have been printed privately by some of the natives, and are being circulated.

'Our greatest change has been Mrs. Kearns's going on furlough, and her subsequent retirement. She much needed the rest and quiet, for she had been far from well the last six months. The loss to the work is great. The women miss her much, and are very unwilling to believe that they will never see her back again. The Biblewomen's work was given over to Mrs. Finnimore. Mrs. Kearns left in February, and after that I went round to all my schools. It was a

very lonely tour.

'The Committee has now given me Miss Askwith's work in the Sarah Tucker Institution until her return. Mrs. Finnimore has been appointed the manager of the North Tinnevelly Schools. I am very sorry to give up my own work - the work which I started. We were just beginning to see the fruits of our "planting," and now the changes come. But all is in God's hands, and He orders everything for good. The schoolroom at Virroodupatti will soon be an accomplished fact, and I trust that my successor will reap all the good from it that I anticipated. It is to be called the "Garfit Memorial Schoolroom."

'I thank all the kind friends who have so liberally helped me with prizes and gifts. I hope they will still continue to help and take an interest in "my schools," as I shall always call them, and send the presents to my successor. Dolls are always appreci-

ated, and any little toy and piece of coloured cloth for bags can be made use of. Mrs. de Bunsen is sending me out some dolls which were found in Boston among the late Mrs. Garfit's things, and which she knows were intended for my school, also some jackets which her working party had made. They will have a special interest for me now, and the girls, I am sure, will be much impressed when they hear to whom they owe the gifts. They will be reserved for the Virroodupatti School, as being the school Mrs. Garfit was specially interested in.

"I am quite content to work whereever it is thought best to place me. May God grant me His blessing! It is an important charge—the training of so many Christian girls, and the influencing of their future lives. May I be granted the needed wisdom from

above!

'I can give but a very short account of the schools that were under me; it will be seen how seldom I could visit

them since last July.

'But for the kind help of Mrs. de Bunsen and Mrs. R. Trotter, who sent me dolls, I do not know how I should have managed, for the usual box was not sent to us for 1887. Mrs. de Bunsen has very kindly consented to keep up the work her daughter, the late Mrs. Garfit, began, and to continue helping me with prizes. Some prizes sent by Mrs. Trotter were dolls, dressed by a great invalid, scarcely ever off her couch. The girls were very much impressed to think that so much trouble should have been taken by a stranger. and that, too, by one so ill. They said, "If we have a headache, we lie down, and do no work." They sent their best thanks and salaams to the kind donor, and said they would try and be good children, and learn well, and please her.

'On February 25th I visited Virroodupatti, and examined the girls. I inquired after the dolls. Only one girl had broken an arm and leg of her doll, the others had theirs uninjured. One girl had fixed her doll up to the wall of her house—just as you would hang up a picture! I told them they should give their dolls "tea-parties." This amused them very much, and they laughed and said, "Oh dear! how can we do that? they cannot eat." And yet they are content to make their offerings and prayers to wood and stone, which are just the same as dolls,

only not so pretty!

'Mrs. Kimber brought out for me some Scripture texts, worked in crossstitch on rough linen cloth, sent by Mrs. Banfield of Cornwall. I have given little Valliammi, the daughter of the Satur Thasildar, and Parkiam, the Virroodupatti master's daughter, one each to copy, and will send them to Mrs. Banfield as samples of the girls' work. If kind friends would send me some more texts like this, the girls could copy them and keep them in their house. They are very fond of fancy work, and while working, they could be learning a verse of Scripture by heart.

Street School; and on the 28th of February the girls came with limes and plantains, and sang a lyric, composed for the occasion—their New Year's Sunthepor (greeting) to me! Mr. Karney was remembered and brought in. The girls all went to see

him when he visited this place.

'Aluga Raja's daughter still attends the Raju School. She is very well up in Scripture, and in her own simple way speaks so nicely of our Gospel. She is often to be found reading the Bible, and will sometimes bring a few of her school friends together, and retire to a corner of the house and pray. When asked what she is doing —whether she is going to turn a Christian, she will reply—"I am praying to Jesus, and asking Him to help me in my lessons." I do indeed trust that the seed has been sown in this little one's heart, and in His own good time God will give her grace and strength to confess Him. She indeed needs

our prayers, for she is one against so

'I went to see Muthamal, her elder sister in the palace. Muthamal and her mother were so pleased to see me, and treated me right royally. This girl was a sight to behold—just one mass of jewels—in a complete armour of gold. She had a ring on every finger. and to each ring was attached a chain which was brought along the back of the hand and fastened to a bracelet. All in gold—nothing in silver—indeed, as in Solomon's time, "silver is nothing accounted of " by the rich people Kuppamal has been recently here. promoted to the dignity of wearing jackets-and for this there is a special ceremony which costs the parents from £30 to £40. The Raju girls do not wear their cloth like the Hindu girlsit is not put over their shoulder, only round them, and all the surplus rolled in a large bundle in front. They are not allowed to wear jackets until they are about ten years old.

'Another of their curious customs is, that up to about seven years old, they are not allowed to part their hair in the middle. The front hair is parted on both sides and tied or plaited up in a knot at the top of the head; and the girls are not allowed to answer any questions on this matter. When they are a little older, another ceremony, costing a hundred rupees or so, is gone through, and the hair is parted in the middle. I do not suppose any but the rich and better classes observe

these customs rigorously.

'From Raju I went in to Sankaranainarkoil. Here, too, there was a New Year's greeting, and limes and garlands were showered upon me. The school is steadily increasing in numbers—more than 70 girls on the rolls. The Hindus have taken to printing tracts and holding meetings against allowing their daughters to attend Mission Schools, and propose starting girls' schools of their own. The master felt very discouraged, but

I told him to go on with his work,

trusting God, and that he would make the way plain. I am glad to say that the school has not suffered in any

'I broke my return journey at a Chuttram (rest-house)-almost half way between Sankaranainarkoil and Palamcottah, and rested the Sunday there, leaving early on Monday morning for Palamcottah. It was the first time I ever had the experience of staying in a Chuttram, and must confess I was agreeably surprised, with the neatness and cleanliness. I was the only traveller, so had the whole place to myself, and had a good day's rest. There was a little room where I could retire and be quite private, and with my camp bed, etc. etc., I was almost as comfortable as in my own house.

'ADELA M. ROSE.

'PALAMCOTTAH.'

TRAVANCORE AND COCHIN MISSION.

'In these two semi-independent protected states the native Christians are more than one-fifth the entire population, namely about 600,000. A little more than one-tenth of these are Protestants.' This extract from the last C.M.S. Report will give some idea of the nature and progress of Christian missions in this part of South India. From Trevandrum, the capital of Travancore, where Miss Blandford has worked for twenty-five years, we have no report. A very full one was published in our January number with other late arrivals, and those who read it can scarcely fail to welcome the news that Miss Blandford's niece, Miss Collins, has sailed this autumn to reinforce and share in the wide-spreading and interesting work.

COTTAYAM.

Our work here is still carried on under the kind superintendence of Mrs. Neve, the wife of the Rev. C. A. Neve, of the C.M.S. College.

MRS. NEVE'S REPORT.

Tiranakara High Caste School.

'Since I wrote my last report, the C.M.S Conference here has decided to devote the whole of the sum granted by the C.E.Z.M.S. to the support of one school; consequently I am now sending home a report and statistics of this school only-details of the other three will be forwarded to the

'The school we are asking the C.E. Z.M.S. kindly to support we have always considered the most important of the four. The schoolroom is a good building, with brick walls and tiled roof, situated in the centre of Cottayam. Being quite near to the largest Hindu temple, the high castes live in the neighbourhood, and the children can attend, if they will, without any difficulty. We have two female teachers-Charchey, a widow of about 45, who is a very capable school-mistress, and Checha, a young married woman of 19 or 20. Besides these Christian teachers, there is a young Nair woman (age 21) to whom we give Rs.2 a month as pupil-teacher. She has been in the school since her early childhood, and we keep her on in the hope that some day she may have grace to believe in and confess the Lord Jesus. The school has had a refining influence on her, and she is an exceedingly pleasant, lovable girl. She assents to all the truths of Christianity, but as yet I see no evidence of a real change of heart.

'On looking over the school register, I see there are 47 children, aged from 6 to 13, in attendance; of these 6 are Brahmins, 28 Nairs, 2 Hindus of lower castes, 2 Roman Catholics and 9 Protestants. The Christian children are admitted for special reasons, and

pay fees.

Our Dewan (prime minister), who is a Brahmin, has given Rs.500 to be invested for this school, the interest to be given yearly to the two best girls, as an encouragement to continue their studies. We hope it may induce the parents to allow their children to remain beyond the usual school age, but so far, it does not seem to have made any difference. Three little Brahmin girls, who were making great progress, have married and left within the last 8 or 9 months; they were only 10 or 11 years of age.

'We make the Bible the foundation of all our teaching, and the interest shown in it is very encouraging. A few days ago the children were reading John iii. to me, and it was a great pleasure to see their faces brighten up as I talked to them. One girl listened with tears in her eyes, and all seemed more or less touched with the love of

God—so different from their heathen deities.

'Achera, the Bible-woman, continues her useful work. She has visited and read the Bible in 43 different houses during the year. To many of these she pays regular weekly visits, and is expected and welcomed. There is practically no opposition to her work.

'I am constantly reminded by Achera of the importance of our schools. If a woman has been to school in her childhood, she always has a welcome for the Bible-woman, and nearly always takes an intelligent interest in the passage of Scripture read. Others are ready enough to gossip, and are generally willing to let one read, but too often only to keep on interrupting, and suggesting other topics of conversation.

Two or three women have asked for Testaments, and are reading for themselves. One especially spends at least an hour each day in the study of the New Testament; and she tells me she prays regularly to the True God. She has given up Hindu worship, and never goes to the temple to any of the festivals; she asked for the Testament saying, "I have no peace in my soul; where shall I go if I die?" Now she says she has great joy in reading and prayer. I feel that this is a very hopeful case, but I cannot say more at present. I pray that she and many others may indeed believe to the saving of their souls.

'IANE NEVE.

'C.M.S. COLLEGE, COTTAYAM, 'SOUTH INDIA.'

TRICHUR.

That success is not always to be reckoned by numbers or visible results is a wholesome and repeated warning; yet the news of twenty-three baptisms connected with our mission in Cochin must be received with a thankful sense that God has owned and blessed the labour of our missionaries.

MISS COLEMAN'S REPORT.

Work connected with the Dispensary.

'During the past year God has again graciously given us proof that He is with us. Several precious souls have been gathered in, and are now under Christian instruction. The Catechumens mentioned last year have continued steadfast; and, on the 18th of December, it was our privilege to see seventeen of them admitted into the Christian Church by baptism. Some months later six more were baptized : but three of these were infants, children of those mentioned last year as having recently been united in Christian marriage; so that only twenty have been gathered from the ranks of the heathen. How very few when compared with the number who are still "sitting in darkness, and in the shadow of death"!

'A Christian community around us of about one hundred precious souls creates another want, viz. a small church or chapel of ease in our midst. All Saints' Church is nearly two miles off, and in a climate like this, where either the heat is intense or the rain coming down in torrents the greater part of the year, it is much too far for old people, or mothers with young children, to walk. Our Dispensary waiting-room, where we have often had service on Sunday for their convenience, is now too small. A nice piece of land, just outside our compound, has been secured, and would be a very suitable situation.

'Less than four years ago the greater number of these converts were living in heathen darkness, and now they need much oversight and instruction. By their consistent walk and conversation, as well as by their earnest desire for the salvation of others, some of them give undoubted proof that they have "passed from death unto life." One young woman was very ill at the close of last year, and her relatives were in great distress, fearing she would not

get better; but she was kept quite calm and happy, and frequently said:-

"I am in my Father's hands; if He sees fit I shall get better, and if not, He will take me to Himself. He knows what is best for me."

'Our hearts were filled with gratitude on seeing how wonderfully she was sustained amidst much pain and weakness, and how complete was her trust in her Saviour. By the lovingkindness of our Heavenly Father she was raised up from that bed of sickness, and now embraces every opportunity of speaking to those who are still "out of the way," and urging them to become followers of Jesus.

'But all the young converts have not come out so decidedly on the Lord's side, and some of them at times give us trouble, and cause us anxiety. Yet we must not forget that what grace has done for a few grace can do for all.

'A woman, who came to us more than two years ago, said to me, "I am always praying that my daughter may become a Christian." A few weeks after, that daughter came to us, and said she wished to embrace the Christian religion, for she believed her own was all false. Her husband and other relatives used great efforts to induce her to change her mind, but she would not yield to them.

'Some months after this the husband also came, and expressed a wish to join us, saying he believed his wife was right. They both remained under instruction five months longer, and then were baptized, and married according to the rites of the Church of England. The young woman is bright and intelligent, and, having a great desire to be made useful among her own countrywomen, we hope, after being well trained and taught, she may be a blessing to her people.

'Last year we spoke of a woman who made a vow to serve the true God, when she thought she was at the point of death, but who, on recovery, "returned to her people and to her gods" (vol. vii. 323). A few months ago we had the joy of knowing that the word spoken to the sick woman had found a lodgment in the heart of her daughter-in-law, a young woman twenty years of age. She influenced her husband, and they both came to us last April, and said they wished to become Christians. The poor mother, who at one time had herself promised so fair, was now as one distracted. She refused to be comforted, and mourned for her son and daughter-inlaw as though they had been dead. Will not our friends unite their prayers with ours that this poor mother may also be brought into the light, and yet perform her broken vow?

'During the year the number of patients at the Dispensary has been 4673, and 423 have been visited. This includes persons of all ranks and castes, from the wife of the Nambouri Brahman to the poorest Pulleyan. To all these the glad news of salvation has been proclaimed, and to a few of them, at least, we have reason to believe, it has been "the savour of life unto life," as they have given up serving their false gods, and are now numbered among our Catechumens. These first heard of the Great Physician in the Dispensary waiting-room.

'Leah, our Bible-woman, who has been with us since the commencement of the work here, still finds much acceptance. During the year she has taught several Brahminees to read, and by her means a woman, with her daughter and two children, have been brought out of heathenism, and are now receiving Christian instruction.

'Ayley, who is supported by the Bible Society, has been more successful in *selling* the Scriptures than she was last year. We have reason therefore to believe the women are reading them, or they would not part with their money in exchange.

'The young women in our trainingclass are improving in every way, and give promise of ultimately becoming useful. At present there is a great

lack of female agents.

'Our warmest thanks are due to those who prove their sympathy by kindly supporting many of the children belonging to mothers living in the "Converts' Home." For this purpose we have received the following subscriptions :- "Nemo," £7; Miss Gillespie, £5; Mrs. M. de Carteret, £4; Mrs. Major, £4; Colonel and Mrs. Byng, £4; Mme. de Schosslepnikoff, £4; Rev. and Mrs. Hodges, £2; The Misses Le Gros, £2; The Misses Hemery, £1; Mrs. Dibb, £1; Mrs. Gruchy, £1; Mrs. Wilson, 10s. We would not forget to thank Miss Swainson, and all her kind helpers, for the gift of a beautiful purdah, accompanied with a donation of £3, 3s. for the work among the sick; nor "A Friend" who sent £5, a Jubilee gift, forwarded by Mrs. Bourdillon, for the same pur-

'To the friends who sent us so many pretty and useful articles in our Christmas-box we are most grateful. The flannels and other articles of clothing were highly prized. In return we can only pray that the Lord may cause "showers of blessings" to descend on all these our fellow-labourers in His vineyard, and that finally "they who sow and they who reap may rejoice together."

R. COLEMAN.

' August 2d, 1888.'

MISS E. COLEMAN'S REPORT.

'Extension in the work has brought with it new cares and increasing responsibilities; but we can rejoice, believing that our labour has not been in vain in the Lord. We have had 22 baptisms, which is an increase on any preceding year; and there are 13 inquirers under daily instruction. All the converts in connection with this Mission who were confirmed last year have since that time been regular communicants, and five of them are now engaged with us in this work—one as an evangelist, another as a schoolmaster, and three as assistant Bible-women. These were all of the Nair caste; but the light of Christians made them earnest, devoted Christians, desirous of doing His will, and

witnessing for Him.

'The Mission Services held here in December last were very greatly blessed. Two of our people, a mother and daughter, then professed to have found peace and joy in believing, and, by the grace of God they have since been able to resist many and great temptations to return to heathenism. The younger woman's father and her husband used all their endeavours for a long time to get both women, especially the younger, out of the compound, promising if they would leave, they would buy them a house and compound, where they could live to-

cether

'This they refused, and the anxiety ended at last by the husband also embracing the Christian faith. He had become convinced of its truths and reality through his wife's earnestness when speaking to him. The change which he saw the new religion had made in her life and character induced him to accept and read for himself the Gospels, tracts, and Scripture portions given to him, and reading brought him to see more clearly that his wife's choice was the best. He decided to leave his heathen home and put himself also under Christian instruction, making but one stipulation, that after baptism his wife should be given back to him again. This, with her consent, was agreed to; and in due time the two together confessed Christ in baptism.

'A Roman Catholic woman also, who had attended some of the same

Mission Services, is thankful for light and blessings then received. She afterwards purchased a New Testament. which she loves to read daily, and will not consent to part with. She says if that one is taken from her, she will at once buy another. This subjects her to a good deal of persecution, both in her own home and elsewhere. To disgrace her, her name was a short time ago publicly read out in the Roman Catholic Church, which has made her relatives so ashamed, that they say they must go and live in Cochin, or some other place where they are not so well known.

'The greater part of the trade of Trichoor is in the hands of the Roman Catholics, the few Protestants are mostly very poor. A new Roman Catholic bishop has just been sent out, who has taken up his residence in Trichoor, and soon his palace may be built quite close to our own Mission premises. He has been appointed for the Syrians, the majority of whom allowed him to enter their churches.

'In March last a Branch Christian Association, in conjunction with the C.M.S., was started in this Mission. The members of our Branch meet once a week for prayer and discussion, and afterwards go out to preach in the basaars, or near one of the Hindu temples. When the schools are closed for holidays, twice a week the masters set off early in the morning to visit and preach in some of the surrounding villages. Finding that on these occasions good singing would soon bring people out of their houses, who stopped afterwards to listen, we decided that our children, both girls and boys, should be taught to sing their own native tunes nicely, and they are now our juvenile Mispah Band of singers. The boys accom-pany the open-air preachers; and the girls sing in the Zenanas, where they are always welcomed.

'Last week the schoolmasters and the boys went to preach in a Brahmin village, where they were told no Christian teachers had ever been before. Here the boys were asked to sing again and again, the men coming close to listen, and the women either standing in their doorways, or looking out from their windows, where they could hear all that was said or sung.

'Both the high-caste girls' schools are going on well. The present number of children in the two schools is 86, and the attendance throughout the year has been good. The majority passed the annual examinations, some getting nearly full marks in all subjects. They have also taken the two first prizes for needlework from the Exhibitions of Native Art Industries in Trichoor and Travancore.

'We have been able to purchase a piece of land for our new school. The building is now being put up on the site where the old one stood. The title-deeds have been duly stamped and registered in the Court, and have been examined, and are in our own possession, so that no disputes can take place.

'We send grateful thanks to all who have cheered us by their donations, contributions of needlework for sale, gifts for school prizes, and letters of loving sympathy. Almost all the articles sent in the Christmas-box for sale have been disposed of, and the proceeds have been a great help to the work.

E. COLEMAN.'

OOTACAMUND.

This mission has now attained its third year. It is in the hands of four ladies, Miss Ling, Miss Wallinger, Miss Synge, and Miss Thomas, who was temporarily appointed last year. During the furlough of Miss Ling, and in the temporary absence of Miss Wallinger, Miss Synge writes of work and difficulties, which call for our hearty sympathy.

MISS SYNGE'S REPORT.

'Our report this year will not show any increase in the number of our schools, but we hope that the existing ones are improving. The result of the Government examination was

satisfactory.

'We are just waiting for the completion of the Hobart School, to which a class-room is being added. We greatly needed a separate place for the infants lately. We have found some 60 or more voices very disturbing all in one room. We hope now to be able to give the wee children the amusing Kindergarten lessons and action songs without hindering the elder ones in their more serious studies. Towards this enlargement Miss Gell very kindly had a sale, which was most successful.

'The Kinloch School continues much the same. We are seeking a suitable site for a new school; at present we merely rent an ordinary house in the *Basaar* Street.

'The Mohammedan School is certainly encouraging, notwithstanding the difficulty of my not knowing Hindustani; the new mistress is full of zeal and interest in her work, and is willing to teach Christian hymns and Catechism. Mrs.H.D.Goldsmith has most kindly been visiting this school during her stay in Ooty, and gives Scripture instruction. Dr. Hall, from Calcutta, went with me one day to see these little ones, and was surprised to hear them sing hymns and repeat pieces from the little Catechism about Jesus Christ. When Miss Ling returns, the Mohammedan work will, we hope, be extended, and the mothers of the pupils visited.

'The old Ooty and Taliartimund

Schools are progressing. We have

still more boys than girls.

'We had two treats this year for the school-children: one about Christmas for the new ones, and another in March for the Hobart and Kinloch girls. The prizes were much appreciated. In Ooty many of the children prefer skirts and jackets to dolls; thanks to the kindness of my home friends, we had a grand supply of the former, and some bright Jubilee bags for work and slates delighted many a little heart. We had the girls up to our garden, and a good number of our Zenana pupils came as well; they all enjoyed a magic-lantern in the drawing-room when it grew dusk. A few English friends joined our gathering, and Lady Arbuthnot gave away the prizes, but we had but few of our own country people.

'Our Zenana work is developing; the change we made in Coonoor is proving good; the present Biblewoman there is certainly doing well. I was extremely pleased when last I examined her pupils to see how intelligently they answered questions and gave Bible stories in their own words, showing that they had grasped

the meaning.

'Marnikam is still with us, and her pupils are very fond of her; she has another little one, and we hope that it may be the Lord's will to spare this child to her; she has lost all her other

children.

'The report must show light and shade; one is tempted to keep back the dark side, but as a faithful reporter all must be shown. We are now in sore trouble about Annal; she was baptized December 5, 1886. Miss Ling in her last report gives her history. Up to six weeks ago she was

bright and happy, teaching the infants in the Kinloch School. Then, during the holidays, she went for a while with her parents to the Wynaad, and has been sold by them into the worst sort of slavery. The chaplain is actively seeking to save her; and I have put the case before the collector, who has sent a police officer down to investigate. This terrible story shows how much our proposed boardingschool is needed. If, for the Christian girls living in that district alone, we could start one, it would be of untold blessing; and surely we ought to save the children from an atmosphere of sin and wickedness which surpasses description.

'Again we have had disappointments with regard to some of our native agents. One great trouble is their constantly being in debt; we need a vast amount of patience and gentleness, and, at the same time, firmness and wisdom. Our position is rather difficult, there being no European missionary in the place, and for years past the native rule has been

weak and lax.

'Miss Thomas came up here in March just before Miss Ling left. She gives all the help she can, but her first duty is the language; so necessarily, all the responsibility, which is somewhat heavy, rests upon me, and I find it well-nigh impossible to study as I ought for the final examination.

'We would ask for earnest prayer; it is not our work but the Lord's, and with Him is all power. Our greatest want is an outpouring of the Holy Spirit that we being blessed may be a blessing to the heathen.

'EUGENIE E. SYNGE.

'OOTACAMUND, Aug. 3d, 1888.'

CHINA AND JAPAN MISSIONS.

It is just a year since the appeal headed, and having for its burden, 'Come over and help us,' was published in our Magazine, with the signatures of thirty-five missionaries and missionaries' wives in Foochow,

including the Misses Inie and Hessie Newcombe, who at that time represented our Society in China. Since then Miss Bradshaw and Miss Davies have arrived in Foochow, and Miss Johnson is on her way thither. Our number is thus raised to five in the Fuhkien Province, besides the three going forth to Shanghae and Ningpo.

MISS INIE NEWCOMBE'S REPORT.

'To-day we look back over the ten months since our first report was written to choose what will be of most general interest.

'Our first examination in the language was passed thirteen months after we arrived, and since then we

have made definite progress.

'In the Women's School at Foochow we have helped a little—generally teaching an hour a day. During the last term we have enjoyed taking the second-class Sunday Bible lesson.

'Last January four women left the school; two returned to their homes in a distant country district, and we have no definite news of them yet; the other two were appointed Bible-women in the Kucheng district, and I saw them both at work during my visit there. One went to Dong-grie, a large village surrounded by many smaller. Here from eighteen to twenty women come regularly to church, but are very ignorant. Two other women in the place are able to read, and a letter from this Bible-woman came just before we left Foochow for the summer, saying how happy she was, and how these two women helped her in visiting, and that another had begun to come regularly to Church.

We started a daily reading-class when I was there, which we are praying may be a help to the Christian women. The other Bible-woman was appointed to Wang-chia-seng. She went there at the close of my first visit to Kucheng, and accompanied me wherever I went. I got to know her very well then, and a dear, brave little woman she proved herself, bearing faithful witness for her Saviour at every opportunity. I went to see her

one day after she had gone to her new station, and she asked most earnestly for prayer. She and the Catechist's wife are the only Christian women in the place, and they are quite strangers, having only just moved there. Will each one who reads this give one minute to pray for God's blessing to rest on these two weak women standing alone among thousands of their heathen sisters.

'Just before the term closed we had the whole school over to spend the evening with us. After Chinese supper, we had a talk on "God's right to our bodies, and our duty to give them entirely to Him." We brought this practically home on the point of unbinding their feet. Some women had held out against persuasion, others had kept putting it off, while the majority had given in and taken off the bandages. Each woman who was willing, for Christ's sake, to take off the bandages was asked to give in her name, and every one complied.

'We have begun visiting the neighbouring villages once or twice a week, and have started a little Sunday meeting in our own house. Mounting to the top verandah, we ring a large dinner-bell till the people turn out of the houses round. We have tea ready to give them, and then we talk to them. They are very rough and ignorant, and take in very little at a time. The little "Wordless Book" we have found of great use. Last Sunday, before leaving Foochow for the summer, we had the chorus of "Jesus loves me" in Chinese, explaining a little who Jesus was, and how He showed His love, etc., then singing the chorus till all knew it.

'One woman, when going away, repeated the words, and said she was so glad she knew them, she would not forget them. I asked her why she was glad; what good did these words do her? She said now she knew them she would not worship idols any more, but only Jesus Christ. I asked her how she would worship Him, wondering if she understood. She answered, "Before going to bed at night, and when I get up in the morning, I will worship Jesus thus"; folding and shaking her hands in Chinese fashion of greeting, "and say, 'Yes, Jesus loves me," etc.

'A great number of the village people are engaged in tea-picking from early morning till six or seven in the evening, but on meeting them returning at that hour, we found, by turning and going with them, or by stopping them for a short time, we could scatter some good seed of the

kingdom.

'I spent two months in the Kucheng district this spring, helping Mrs. Banister in her schools, and at intervals going with the Bible-woman to some of the country stations for a few days at a time. These visits were a great help in the language, as we were thrown entirely among the natives. In each place we had daily classes with the Christian women, and visited them in their own homes, when crowds

of heathen would gather.

'On returning to Foochow I had the great joy of finding three sisters to welcome me! Miss Davies and Miss Bradshaw have been true fellowlabourers, and have strengthened our hands in God. And it was just like our dear Heavenly Father to send such help just when we were feeling what a lonely place Foochow would be; for Mr. Stewart's long illness ended in the family having to leave it for a short time. We are instant in prayer that he may be very soon restored to the work here.

'You must share the joy God has sent to our Foochow home in bring-

ing three out of four of our servants to give themselves to Christ. About six weeks ago our former washerman, while going up to Kucheng with my sister, fell over the side of the boat, and was carried away by the strong current. His body was not found till next day, some distance down the river. This made a great impression on the servants, and awakened them to the danger of putting off making their peace with God. Our party divided shortly after, the cook going down with the new arrivals to Sharp Peak, while the watchman and new washerman remained at Foochow. United prayer, which had been offered for them, still continued, with earnest pleading with them personally. First, the washerman, and a few days after the watchman, gave in. Chitnyo, the matron of the women's school, was a great help; she came in three or four evenings, and the last night she rejoiced with us, when first one and then the other prayed themselves. asking for God's grace to live as the disciples of Jesus; and after going downstairs, they spent the rest of the evening singing hymns together.

'On the return of our cook, Dingceng, from Sharp Peak, we sought the first opportunity to press him to decide at once. He had lived many years with Mrs. Stewart, and she had often pleaded with him and prayed for him. He did earnestly long to please Christ, and prayed and read his Bible regularly, but was afraid of open confession. In the chapter we read at prayers, the first night after his return, the verse came in, "If I wash thee not, thou hast no part with me." Prayers over, we detained the cook and asked him if he were willing to go down with those words ringing in his ears. He looked so sad, as he said, No, he could not bear that.

'On being asked who wanted him to wait a little before deciding, he confessed it was "the devil," and added, "It is not safe, for I don't know whether I shall live till to-morrow." We felt, God was indeed working with him, and a few minutes afterwards he was on his knees yielding himself to God, and asking His help to stand firm. Before he left the room a bright smile broke over his face, as he said out clearly, "I am a disciple of Jesus." The rest of the evening was glorious. On invitation both the cook and the washerman repeated their confession of faith downstairs, in the presence of three people, who did not worship God.

'After supper they sang, read the Bible, and prayed together. At last all retired to bed, but we were too happy to sleep. Open doors and windows enabled us to have the joy of knowing all that was going on.

'There is still one who holds out against the Lord in our household. Will you join in prayer for her, that all in the house may be the Lord's?

'INIE NEWCOMBE.

""THE OLIVES," FOOCHOW,'
"July 21st, 1888."

MISS HESSIE NEWCOMBE'S REPORT.

'Just one year and a half in China!
"The Lord hath done great things for us, whereof we are glad," and we are believing to see the "greater things" than these which are promised.

'The study of the language has been, until quite lately, our principal work, and in this God has indeed wonderfully helped us: not so much, I think, in making us learn quickly, as in using the stammering tongue to convey His message. As to the written language, I enjoy the study, though it requires hard plodding work; but this is easy while God gives health and strength. While at home I was never considered very strong; since I landed in China I have not had one attack of fever, nor one day of real sickness.

'Now for a few brief words as to the aspect of the work among the women in this province, and the outlook for the future. At present 90 per cent. of our Christians are men! This fact speaks for itself, and calls

loudly for help.

'It has been clearly proved that the women of China can only be reached by women. We ought to face this question, and answer it before God: Are the Christian women at home, who know the Gospel to be the "power of God unto salvation to every one who believeth," going to permit this generation of Chinese women to pass away without moving a hand to help

them? God is opening doors on all sides.

'This spring, whilst my sister was at Kucheng, I commenced visiting twice a week the women's ward in the large new hospital opened on the Queen's Jubilee. On entering the ward for the first time, my love of children attracted me to the bedside of a little child of about nine years of age, the daughter of a petty official. Owing to too tight bandaging, mortification set in in one little foot, and it had to be amputated. She was attended by a nice intelligent woman, evidently a slave of the family. Her people must belong to a literary family, as the child could read a little—a most exceptional thing for a girl.

'From the very first she seemed glad to see me. She had never even heard of the name of God. As I went from bed to bed, in every case I met with a smile of welcome, and never heard those sad words which so often greet us in the villages—"No leisure, no leisure." An intense longing and passion for souls, which I had heard others speak of, but never experienced myself, seemed to take possession of me. That night, looking away from all human instrumentality, we claimed

those souls for God.

'Two months flew quickly by. Before leaving Foochow to join Mrs. Banister I paid a farewell visit to my dear hospital. The Lord had been Himself the Teacher there. My little child was still in her corner, but wonderfully changed. She was such a loving little thing. Twice she got her old nurse to carry her on her back to our house, which is a mile and a half distant. When I asked her the other day who loved her best in the world, expecting her to say her mother, she said the Lord Jesus. She can sing "Jesus loves me," and morning and evening she prays Miss Marsh's little prayer.

'The Wordless Book was a great help in fixing the simple truths of sin and its remedy in her mind. Will you join me in prayer that when she goes home she may be a little light for Jesus, which will give light to all that

are in the house?

'In the next bed is an old woman suffering from rheumatism, who told Miss Bushell of the F. E. S. the other day that, when kept awake with the pain, she asked Jesus to take it away, and He did, and put her to sleep. Some bright girls, who are not ill themselves, but are only there to take care of their friends, are delighted with the Scripture-scrolls. The story of the

lost sheep is their favourite.

'When I was up in Kucheng, God gave us such a token of his blessing on the work. My sister was visiting with Chitnyo, at a house in the city, when, to Chitnyo's astonishment, one of the ladies asked her to teach her to pray. She asked her what she knew about prayer. The lady answered a little girl had told her about the prayers in the hospital. They used to pray every night and morning, and asked God to make her mother well, and now she was quite strong again.

'Afterwards, a Chinese gentleman living next door, who had been listening, asked them to go and tell his wife about the doctrine, Thus God is opening up the way on all sides. This year Chitnyo had the joy of seeing the first woman baptized from the surrounding villages.

'My visit to Kucheng was one of the happiest six weeks in my life. My day-dream of living right among the natives was nearly realised. None but Chinese were within a hundred miles except Mr. and Mrs. Banister

and myself!

'The Chinese have two great feasts in the year; the first at New Year, and the second in the fifth month. I just came in for the latter at Kucheng. At this time every one keeps holiday, and all the women are allowed to go out and visit their friends. The foreign house and foreign ladies formed a great centre of attraction. For a whole week they came in crowds, and in almost every group one or more were eager and anxious to hear, and quite ready to admit their sinfulness.

'In some cases they really seemed to grasp the Gospel message.. One young girl spent a quarter of an hour learning Miss Marsh's prayer, and said she wanted to pray for her husband, who smoked opium. Many of the little boys who could read took the cards away with them, and they will be lights in that dark city. The day before we came away three bright young girls came to Mrs. Banister, saying they wanted to come to school to learn to read, and were quite disappointed when they heard the school had closed for two months. One of the brightest women in the school now was in utter heathen darkness three months ago. Certainly in Kucheng the Lord has set before us an open door; let us go up and take possession in His name.

'Pray for us.

'HESSIE NEWCOMBE.'

In Japan our stations are Nagasaki and Osaka. Mrs. Goodall's Report of her work in Nagasaki was one of the 'late arrivals' published in our January number. Our first missionaries to Osaka, Miss Julius and Miss Bassoe, only arrived there early in the present year. In lieu of a report, we give some extracts from a letter from Miss Julius:—

'OSAKA, May 1888.

'We arrived here on March 18th. having had a most prosperous journey. We spent one week in Hong-Kong with Bishop and Mrs. Burdon, who were most kind to us. While there we visited several Chinese schools belonging to Mr. Ost, and went with Mrs. Burdon to the Hospital, taking flowers and books. There is a great variety of patients. I talked to a Swiss, an American lad, and a Portuguese sailor, who spoke French. We also saw the German and Basle Missions, and one day we crossed the water to Kowloom on the mainland. and saw a real native Chinese town, with its narrow streets (you can nearly shake hands across) and its filthiness. Huge pigs and fowls were quite at home in the houses, and heaps of refuse stood in the middle of the

'We could not see all the beauties of Nagasaki, as it was wet and misty the day and a half we spent there. We had a lovely time going through the Inland Sea. I had no idea it was so beautiful. At Kobe Mr. Evington met us, and brought us here. He and Mrs. Evington have been so specially kind to us. Indeed, all the missionaries have been exceedingly kind and friendly, and welcomed us most warmly.

'Osaka is such a huge place, you never get to the end of it, and the people seem very friendly and polite, though they stare and follow us about from curiosity. I get a double share, being a head taller than any of the

'We have a woman to teach us all the morning, and a man for an hour each in the afternoon. It is an exceedingly difficult language: the construction of the sentences and the Japanese way of seeing and putting things is always exactly opposite to

s! Four days a week I teach

English for an hour in the C.M.S. boys' school, which I enjoy. The boys are so good, and take pains and interest in their work. I am going now to give half an hour's music lesson four times a week in Miss Boulton's school, and to play occasionally at the services in church. Though not understanding the words, I can read them in Japanese. This very small amount is all I can do at present in the way of being useful.

'On Sundays we attend the Japanese service. The congregation sit on the ground, leaving their clogs outside. The services are well attended, the singing and responses most hearty, and a large number always stay to the Communion. In the afternoon we find the English service very, very enjoyable. I generally walk to the second Japanese service, to play the

harmonium. 'Last Tuesday I had such a happy day. Miss Casparis, Miss Hamilton, and I started off in a jinricksha to Matzubara, nearly nine miles away. It was such a delicious ride, first right through the city, then through fields of wheat and yellow rape-seed and little villages. The men ran all the way, without stopping once. temperature was perfect, and we got quite near the pretty hills which encircle the huge plain all round Osaka. We passed two beautiful trees of westeria in full blossom, one purple the other white, climbing together over the roof of a house; several temples with their picturesque roofs; rice-fields, where the water-buffaloes and men were ploughing up to their knees in water; large bull-frogs shouting at the top of their voices; sturdy, brown - eyed, bare - legged children, almost always with a baby tied to their backs. One boy was playing a sort of hocky, of course using both hands, with a very young baby, quite happy, jogging about with him;

another was fishing with a net, nearly up to his waist in water, still with the inevitable baby tied on, perfectly contented.

'When we reached the village we went into a little preaching-place fitted up for service, viz. matting and a tiny wooden lectern. Of course we took off our boots, and sat, or rather knelt, on the ground, and Miss Casparis gave a Bible lesson to about twenty people, who sat all round the room—men, women, and children. We had prayers, offered by one of themselves, bowing our heads nearly on the ground, and two hymns. They each read a verse from St. John iii.; then Miss Casparis gave them a simple, practical exposition, asking questions,

which were answered. We stayed about an hour, then returned—at such a pace! The men seemed to fly along. They took an hour and a half for the journey. The two men ran tandem, a rope round the shoulders of the front one.

'I am very happy out here, and not a bit home-sick. The only trouble is being dumb, which one can only realise by experience. Many of the women have such nice faces, I'long to speak to them. Please remember us in prayer, especially that we may be filled with the Holy Spirit and entirely guided by Him, and also that God will help us in learning the language, without which we are so helpless.'

Mela Work at Sangor.

HERE are many celebrated places of pilgrimage in India; among these Ganga Saugor is famous, because there the river Ganges, which the Hindus honour as a goddess, enters the sea. The sand which it carries down from the mountains there settles into new land, and thus forms an island, to which the name of Saugor has been given. This land is very barren, and nothing is to be seen in the shape of vegetation, except tall jungle-grass. A temple has been built on this place to Kapil Muni, about whom there is a legend in the Shastras (Hindu sacred books), which, in the opinion of all Hindus, imparts a special sanctity to the place.

'The Ganga Saugor Mela is held every year at the time of the winter solstice, that is, about the middle of January. At that time faqirs (religious mendicants), devotees, and thousands of all kinds of people, collect together in that desolate place, in order to wash away their sins at the junction of the river and the sea. Men, women, and children come from a long distance in boats, and many of them die from cold, hunger, and hardship. At times, even now, a man may be seen dying alone, except that near him vultures, dogs, and jackals are collecting to prey on his dead body. In former times the sight of a funeral pile being made ready here for the burning of a widow was of frequent occurrence, but for many years the Government has forbidden and put a stop to this inhuman custom. In

one place there is a temple, near which is a muddy tank, and women may be seen descending into it and bringing out the mud and stones, which they think will operate as charms to obtain children. On all sides there is heard the sound of the conch and other instruments of music, and the loud murmur of many voices.

'But the object of the crowds thus assembled is not purely religious. Many tradesmen and merchants come to Saugor for purposes of gain. Along the seashore innumerable boats are fastened, and near to them, on the sand, are erected long lines of booths, made of bamboo and matting, and ornamented with red flags. All kinds of merchandise may be obtained in these booths, and every sort of amusement, pleasure, and indulgence is provided. In the place where, for the rest of the year, only tigers and jackals dwell, and where, on all sides, nothing is to be seen but a sandy desert and the water of the ocean, for a few days, on account of the *Mela*, there is as much uproar as if some great Raja were holding a feast or entertainment.'

The above description of the Saugor Mela I have taken from a book, Prasanna and Kamini, by the late Mrs. Mullens of Calcutta. This year Mr. Ball, C.M.S., determined to go to Saugor and work among the thousands assembled there for the annual Mela. He was to be accompanied by Mr. Hall, and he-kindly wrote and asked Miss Bloud and me if we also would go and work among the women. Miss Pantin and a Bible-woman from Barrackpore also joined our party, so we made six in all. Some catechists and divinity students from Calcutta also started before us, going down the river by boat.

Our passages were taken on an Assam steamer, the Sudiya, which had been chartered by a Hindu Babu of Calcutta to take pilgrims to the Mela. We went on board on Wednesday afternoon, January 11th, and found comfortable cabins allotted to us. A great number of pilgrims were already on board, and they continued arriving in boats till the steamer started. We only went a short way down the river, and then anchored for the night. The noise on board was deafening. Two large decks, upper and lower, were crammed with people from all parts of North India, including many from Nepaul. It was difficult to get from one end of the deck to the other, and at night sleep was almost an impossibility. Some were singing, some reciting from the Shastras, others talking in anything but low tones. A large boat was fastened to the side of the steamer, in which cooking was constantly going on; loochees, a kind of pancake, were fried in immense numbers, and sold almost as soon as cooked.

The next morning we got down to Diamond Harbour, and there more pilgrims came on board, raising the number altogether to more than 2000. We began work after leaving Diamond Harbour, and went about the decks, giving tracts, and selling portions of Scripture. The pilgrims were pleased to see us, and we had many opportunities of telling them of the One Saviour. We could not but feel that our Master had been arranging everything for us, for no opposition or hindrance of any kind was put in our way. The captain was most kind, and did not object in the least to our going about among the pilgrims,—indeed, his own children, who were on board, sold several Gospels for us. The representative of the Babu who had chartered the vessel might easily have objected, on the ground that another year pilgrims might not so readily come by steamer if Christians worked among them; he not only refrained from interfering, however, but also himself bought some Scripture portions.

Miss Bloud's knowledge of Hindustani came in most usefully, as a large number on board were unable to speak Bengali. We were most thankful that many of the Nepaulese bought Scripture portions, as their kingdom is closed against missionaries, I believe, and so the written Word of God will be carried where the missionary cannot go. Just before sunset we anchored off Saugor, and the pilgrims at once began to go on shore in boats. It was too late for any work that evening, so we remained on board, and were able to get a good night's rest to prepare us for the next day.

After chota hasri (little early breakfast of tea and toast) we went on shore, the captain kindly lending us the ship's boat. It was a strange and sad sight. Crowds were bathing in the water, and throwing in flowers, cocoanuts, and even pice as offerings to 'Mother Ganga.' Faqirs were there, horrible-looking men, almost destitute of clothing, and painted hideously. Some were lying on boards studded with nails, others had heavy chains fastened round their waists,—all to gain merit. We went about amongst them all without opposition, and gave tracts, sold portions, and told of the inability of Ganges' water to wash away sin, and pointed to Jesus and His blood as the sinner's only hope.

Many of course were indifferent, some would not stay to listen, but several heard us attentively. We returned on board for breakfast, and after a short rest, and uniting together in prayer for God's blessing on our work, again went on shore, taking our tiffin (lunch) with us, so that we might not have to return till dark. The students had a small shop for the sale of Scriptures in the midst of the Mela, and we were able to go there and renew our stock when sold out. All the afternoon we went from

group to group telling the Glad Tidings,—Miss Pantin and her Biblewoman in one direction, Miss Bloud and I in another, and the gentlemen with their helpers in a third, so altogether a great number must have heard that day the message of salvation.

Miss Bloud and I at one time found ourselves near the booths where the higher caste women were staying. We got inside and had a splendid opportunity of talking to them and singing Gospel hymns. The poor women were delighted: 'This is a happy day for us now that we have heard such beautiful words.' 'We could listen all day.' 'We cannot let you go,' were some of their exclamations. Many bought Gospels to take to their homes. We went from tent to tent till it began to get dark, and we had to return to the boat. When we all met together we were filled with thankfulness that God had so helped us, and given us the great privilege of witnessing for Him in that idolatrous crowd.

Many educated *Babus* assured Mr. Ball and Mr. Hall that they only went there because they could not break away from the custom of the country—not that they had any belief in the sanctity of the place or act; but many, especially the women, were thoroughly in earnest, thinking they were really washing away their sins. Will you not pray that the words spoken to so many about 'the Fountain filled with blood' may lead some to seek and find cleansing there?

We were all very anxious to have another day's work at the *Mela*, but our steamer had to leave for Calcutta the next morning. Mr. Ball's men remained, however, and did good work. On the return voyage there were fewer pilgrims on board, and we had a very happy time of work among them. It was delightful to see the interested groups of both men and women listening attentively to one and another of us as we sat amongst them. The seed was sown in many hearts; may the Holy Spirit water it, and cause it to spring up and bear fruit!

On reaching Calcutta we said good-bye to each other with glad and thankful hearts for all the goodness and care we had experienced. About 35 rupees' worth of Scripture portions were sold, representing many hundred copies.

ELLEN DAWE.

KRISHNAGUR, Feb. 1888.

Home Items.

1. The last two months have been a time of needed rest for all our workers, and therefore, especially during August, most of them have been scattered for their holidays, and little organised work has been going on, though, we doubt not, many seeds of interest have been scattered by the

wayside which will, in due time, spring up and bear fruit. Consequently we have fewer meetings to report than in any corresponding period of the year. Only about fifty or sixty meetings have taken place between July 15 and September 15, which have been chiefly addressed by Mrs. Bardsley, Miss Clymer, Mrs. Greaves, Miss Hamilton, Miss Swainson, Miss Tristram, and Miss Wallinger; while Mrs. Kearns, Mrs. Wade, Miss Cowan, Rev. R. C. Macdonald, and others, have kindly taken single meetings.

Sermons on behalf of the Society have been preached by Rev. J. H. Clowes, Rev. Dr. Syle, Rev. W. Ayerst, and by the Clerical Secretary, who also took meetings at Clifton and elsewhere. The deepest interest was manifested in his account of the Winter Mission in India, in which he

took part in conjunction with the Rev. B. Baring-Gould.

We must ask our readers kindly to bear in mind that it is difficult, if not impossible, to give an accurate report of the exact number of meetings held between two given dates on account of the number of deputations speaking in different places, and the fact that the returns of such meetings are not always received in time to be included. We must apologise for some inaccuracies in the statement in our last issue. The number of meetings taken by Mrs. Bardsley should have been thirteen instead of nine. The names of Mrs. Padfield and Mrs. Wade, who had kindly taken meetings, were inadvertently omitted.

We are glad to take this opportunity of thanking Mrs. Wade, before her return to India, for the great help she has given in addressing meetings (some thirty in all) on behalf of the C.E.Z.M.S., showing that her interest in the Society is as warm as when she herself was more immediately connected with it. We wish her and the Rev. T. R. Wade, who has also been ready with kind help, God-speed, and abundant blessing on their return to the Mission field.

2. Our Society has lost a kind friend and active supporter through the death, on September 7th, of Mrs. J. W. Pratt (wife of the vicar of St. Stephen's, Coleman Street, E.C.), who acted as our Hon. Association Secretary for the E.C. and W.C. Postal Districts. On Sunday, September 2d, Mrs. Pratt played the harmonium at the service in the English Church, Chamonix; the same evening she was seized by the illness which proved the means of setting her free to join the service of praise in heaven. The personal sorrow of those who knew her as a friend will be sincere and widespread, and Foreign Missions, with which the name she bore must be ever associated, have lost in her a faithful and active worker. Our hearty sympathy is with her family.

- 3. We are greatly indebted to the Rev. H. E. Fox for the gift of about thirty new photographs. Such kind and valuable contributions give reality to people and places, whose names are so hard to pronounce, and still harder to remember, and admirably illustrate our work in South India.
- 4. Indian tablecloths, and other articles of Indian work suitable for Christmas presents, can be obtained at reasonable prices on application to the D.W.U. Needlework Secretary, the Manor House, Highbury, London, N.
- 5. Christmas Hampers.—Last year £9 was raised by the sale of these neat little hampers for the C.E.Z.M.S. They are made by a blind man, and orders prepaid, with addressed tabel, should be sent as early as possible to 'M. A. E. W., Oriolet, Loughton, Essex.'

Orders for Christmas Day cannot be executed if received later than December 11. Basket, containing a covered tin, for carrying dinner to cottagers, 2s. 9d. (reduced price). Hamper lined with satin and fitted with working materials, 2s. 6d. The same, lined with sateen, 2s. Small hamper of bulbs from Holland at 1s. 6d. (only a limited number of these). The same, containing toy dishes, 1s. 6d. 3d. extra for postage will always be acceptable, though no charge is made.

- 6. Meetings for Prayer and Praise, open to all friends, will be held (D.V.) at the Society's House, *Manor House*, *Leigh Road*, Highbury, on Monday, November 26th, and on Monday, December 17th, at 3.30 A.M.
- 7. C.E.Z.M.S. Painting Union.—Subject for November-December, Isa. i. 18 and Ps. li. 7. (Illustrated by a Snow Scene.)

Foreign Items.

THE PUNJAB AND SINDH.

AMRITSAR.—New Sights and Ancient Customs.

'You will like to know my impressions of my new home, as I have now been here two weeks. Miss Lonie and I had a fair voyage, but also some stormy experiences, so that we were not sorry to find ourselves

again on dry land in Bombay. The three days we spent there were most restful, and, to me, most interesting.

'The Bible needs to be read in an Eastern land in order that one may comprehend the imagery, and my

Sunday in Bombay showed me the force of some passages in a way not seen before. For example, the bullock carts drawn by two patient oxen, between whom there was such evident affection, fully explained "true vokefellow." Some houses were being built just opposite the Mission-house, and I found a great source of amusement and interest in seeing the oldworld fashion, which must have gone on from the time of the Pharaohs. Men and women carrying a few bricks in a basket poised upon the head, then mixing mortar with water from a goat's The overseers, or task-masters, shouting their commands, the Babel of tongues, the picturesque dresses, the curious implements, all combined to make a charming scene under the clear sunny sky.

'While you were having cold, wet weather—snow perhaps—we were enjoying roses and other beautiful summer flowers. We spent three days and nights on the up-country journey. This was not so tiring as I expected, for the carriages are made so that one can lie down and sleep very comfortably; and the meals at the long stopping places enable one to get a change of scene, posture, and

ideas.

'There were many interesting sights on the road-little villages of mud,

hedges of different kinds of cactus, curious birds on the trees, squirrels, monkeys, and many other creatures. The country became very bare as we entered the Punjab, and I feared we should lose the beautiful verdure, which is such a rest to the eyesight, but I was happy in finding Amritsar beautifully green; corn was waving in the fields as in the dear old country, which I still think the most beautiful, though others may be, and are, very grand in some parts.

'We have one very grand sight here: the long stretch of snowcapped Himalayas, which, from the roof of the Alexandra School, seem to be quite near. The snow-line now is marked most distinctly, and when the setting sun shines on the peaks, one cannot realise that anything could be

"whiter than snow."

'There is nothing in England quite like the Zenana School; it is a very happy place, and we trust it will do a very great work. Our aim is first to have a truly Christian education, then to make it as high in secular subjects as possible.

'There is a very good tone about the girls, chiefly the elder ones, and we quite think that many will be India's Missionaries in the future.'—
From Miss Edgley, March 1888.

SOUTH INDIA MISSION.

Bangalore. - Making acquaintance with Zenana pupils.

"April 16, 1888.—I must give you an account of our day. We are called at 6, and usually start soon after 7 for a walk or drive to one of the schools, or visit a Zenana. To-day we had to drive through several native streets to a large Zenana. The gentleman of the house is quite a grand man; he came to England for the Jubilee, and lived in Westbourne Terrace. Our Sais (coachman) went in to announce our arrival. Going under an archway, we found there was quite

a nice little garden, lots of shrubs and creepers, and a large house in front, easy chairs in the verandah, and a large drawing-room, furnished like an English room. The gentleman soon appeared and shook hands with us, and talked a little while in English, then led us through the garden under some doorways and through two courts to the Zenana; this is the first real one I have seen. There was another little garden in the middle, and buildings all round. We went on to a

verandah, where a mat was spread and some chairs. He told us we must not expect much, because the ladies were very shy. In a few minutes a young girl appeared, carrying a little child; this was his daughter, we think. She was very shy, and would not look at us. Afterwards three others came in, one very gaily dressed in bright colours and jewels. She was not so shy, and would speak to us. Miss Smith read some Scripture to them before leaving, and we have promised to go again. They were very pleased when I taught them to say "Goodbye." We then drove to the Pettah school. It is only a mud hut with a mud floor. The children sit close round against the wall. Miss Smith questioned them on her last lesson, and taught them some more. We got home about 10.30, rather tired, as it was get-

ting very hot. It is usually 90° in the shade now. We have a lesson in the language every day from a *Munshi*, and then I teach the Bible-women's three children for an hour, or rather we learn to read together.

'May 1.—Our third visit to this Zenana was more real work. We only saw the ladies this time, and taught them some wool-work. Miss Smith asked if she might read to them; they said, "Yes," so she began "The Sermon on the Mount." We hope to be able to go on reading the Gospel to them, but they at present appear only to be looking out for points of disagreement. The other houses Miss Smith has visited are poor women, and they listen without any questions to the Bible.'—Letters from Miss Edith Lillingston.

A Pilgrim's Burden.

We print the following incident, which is sent to us by an officer of the Madras Civil Service, though it does not come from a C.E.Z.M.S. station:—

'To give some little idea of the great ignorance and state of slavery in which the poor people of Tripaty are kept by the priests, I will mention one circumstance which came under my notice, as I watched the worshippers climbing the holy hill on

which their temple stands.

'Among a small band of pilgrims who were wending their way to the sacred shrine, was a man toiling under the weight of a fine, fat, large sheep, which he carried across his shoulders. Every now and then he made a stop to take a little breath, and shift the weight, if possible, from one shoulder to the other. At length he broke out into the exclamation, that it would be much better, both for his own comfort and that of the poor sheep, if the latter were allowed to walk, at any rate a short distance.

'The leader of the party appeared to be one of the gosains, who are em-

ployed to collect bands of pilgrims in different parts of the country, and conduct them to Tripaty. For this they get some remuneration from the pilgrims, if not from the temple authorities as well, probably in proportion to the gifts that the party bring. This man rebuked and remonstrated with the worn-out pilgrim, asking him whether he did not wish to present the sheep as a suitable offering to the god; if so, it would lose all its true value, and might be rejected altogether, if he should only consider his own comfort, instead of being willing to bear the burden for the god he had come so far to propitiate and serve.

'Who will not pray that God will hasten the day when all these deluded people may both know and believe the joyful news contained in the glorious Gospel of our Lord and Saviour Jesus Christ, and accept His gracious invi-

